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THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. XXIV



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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXIV

LOWER CANADA AND IROQUOIS: 1642-1643

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PREFACE TO VOL. XXIV

The *Relation* of 1642-43 (Document LI.) was written wholly by Vimont, the superior—the manuscript for the intended Huron part having been captured by the Iroquois. In Vol. XXIII., we presented the first three chapters; Chapters iv.-xii. are herewith given, and the remaining two chapters will appear in Vol. XXV.

In continuing his account of the Sillery mission, Vimont describes the manner of life of the Indians settled there, and, as usual, relates numerous instances of their piety and zeal. A woman says twice as many prayers for the soul of Father Raymbault as for that of her own daughter, in order that he may be first released from Purgatory, as “his prayers will get her out sooner than mine.” A man who speaks contemptuously of the faith is severely disciplined by the Christian Indians. An old woman, who stays at home one feast day, imitates the church ceremonies as closely as she can, and thus “has mass in her own cabin.” A young man, tempted to sin, not only resists stoutly, but severely flogs his entire body, by way of penance, for fear lest he have erred; and, in deep distress, he begs the Fathers to punish him to the utmost. These Christian Indians also are doing much, by words and by example, for the conversion of their neighbors, the Attikamègues. Chapter iv. closes with a letter from an Indian to his

benefactor in France, written in his own language and his own forms of expression.

The Sillery Indians are especially severe on the women who leave their husbands. An instance of this sort having occurred, they secure permission from Montmagny to build a little prison of their own at Sillery, in which the woman is placed, with an injunction to entreat God to make her more sensible and obedient. Here, in the depth of winter, she is kept twenty-four hours, without fire or blanket, or at first, without other bed than the bare ground; through Father de Quen's intercession she is afterward given a little bread, and some straw to rest on. "Toward evening, they judged it proper to release her; it was enough for inspiring terror in this poor creature, and was a little beginning of government for these new Christians. The punishment sufficed for this young woman, and for several others." Several of the men no longer strike their wives in anger, but gently reprove them, or even patiently endure without reply.

Charles Meiachkawat takes back to the Abenakis a prisoner from that region, and winters with them; he eagerly embraces this opportunity to preach to them the Christian faith, but, as they have no acquaintance with the French people, and are much addicted to drunkenness, his sermons have not much effect. He goes with the Abenakis to visit an English settlement, where a heretic tries to dispute his religious belief; but Charles warns him that he "will burn in hell, for despising what God has made and ordered." An Abenaki chief follows Charles back to Sillery, where he is baptized, with Montmagny acting as his sponsor in the name of the grand master of Malta.

A party of Attikamègues, sixty in number, come to Sillery, persuaded thereto by the converted chief Jean Baptiste; they are delighted to receive instruction from the Fathers, and presents from Montmagny. Half of them have been baptized, and the remainder are catechumens; the baptism of many has been deferred until they shall be weaned from their superstitions. Vimont recounts various details of these conversions, and acts of piety and zeal. One man finds in his cabin a French drum, and forthwith tears it to pieces, "although it is not bad, lest it cause the others to remember their drums and forbidden superstitions." These Attikamègues urge the Jesuits to send a missionary to their country. As usual, the Fathers find their chief encouragement in the children, who are docile and intelligent.

Great is the joy of the Sillery Christians at the conversion of their Attikamègue friends, and they fervently exhort these to remain in the Faith. When the latter set out on their annual hunt, they bid a grateful and touching farewell to Father Buteux, their teacher. In the spring, they return to Three Rivers for further instruction, and many new baptisms occur. The Sillery colony is doing much toward the conversion of the savages; but its progress is greatly hindered by their poverty, which forces them to keep up their nomadic life, and by their dread of the Iroquois, whose cruelty and boldness continually increase.

Vimont relates how the Huron seminary at Notre-Dame des Anges was suspended, no appreciable result of its influence appearing among the savages. The Fathers of the Huron mission send down to Sillery two young men of that tribe for instruction, and

Brebeuf is detailed to take charge of them. With Montmagny's aid, and that of the Hospital nuns, the mission is able to maintain, in all, six of these Hurons, who are promising pupils,—older and more intelligent than those at *Notre-Dame des Anges* had been. Details of their characteristic traits, conversion, and devout behavior are given by the superior.

Encouraging results are reported from the mission at Tadoussac, which has been supported, for the past year, by the generosity of the Duchess d'Aiguillon. In answer to the entreaties of the Indians, a priest was sent to them in the spring,—Father de Quen. While waiting for him, they appoint a “master of prayers,”—a young man who had wintered at Sillery,—and under his direction they offer public prayer, twice a day; he is provided with a heavy knotted whip, “to beat those who fail to be present at prayers.” When De Quen arrives, they welcome him most hospitably, and urge him for immediate baptism; but he judiciously defers that rite “until the coming of the ships, or till Autumn,” for all except two married pairs, “who live peaceably.” A sick child is cured by prayer, after its father has surrendered his “pouch of magic.” The zealous “master of prayers” thereupon is “impelled by the spirit of God: he suddenly goes away into all the cabins; ransacks all the bundles, and inspects all the pouches; takes all these spoils of the fiend to the Chapel, and makes a present of them to God.” The Father, overjoyed thereat, assembles the savages and makes them a feast; then orders them to burn these “implements of impiety,” which they do; “then, having all together thanked God, and sung a hymn in token of rejoicing, they go away, well content.”

Nevertheless, the Father is greatly tried by the drunkenness, and consequent licentiousness, prevailing among these Tadoussac nations. At one of their assemblies, a zealous neophyte publicly rebukes these disorders, and an old woman names aloud the persons she knows to be guilty. All these, and others who are suspected, are summoned before a council, and severely questioned. They are advised to mend their ways, and to consult the parents and the priests in all love affairs, which they promise to do, and go away, "very well satisfied on both sides." De Quen is obliged to return to Sillery, but is replaced by Buteux; the latter finds the Indians well disposed, but dreads the results of their intemperance, arising from their illicit traffic with the French fur traders, for intoxicating liquors.

The Indians of Miscou have heard of the mission, and are "beginning to sigh for their salvation." A letter from André Richard gives an account of his labors among these Micmacs. He mentions hearing the confession of a woman who had been baptized at Port Royal, by Father Biard, some thirty years before. The savages give Richard a friendly reception, and build a chapel for him, where they offer prayers every day under his direction; he finds them honest, intelligent, and affectionate. A new mission station is to be established at the Nepegiguit river. Richard relates the illness of his colleague D'Olbeau, and the kind assistance rendered them by Desdames, commandant at Miscou; also, the coming of De Lyonne,—who, stopping at Miscou on his way to the Huron mission, consents to take D'Olbeau's place.

Vimont proceeds to describe the noble work of the Hospital nuns, whose generous devotion and assist-

ance is of the utmost aid in the colonization of the savages,—indeed, “it bears a good part of the expenses and burdens thereof,—and I know not yet if the colony could subsist without this help.” About a hundred savages have been received in the hospital the past year, representing nearly all the tribes between Lake Huron and the Gulf of St. Lawrence. Some of these have been converted, and Vimont relates many particulars of their virtue and piety. The hospital cares for not only the bodies but the souls of the savages; for instruction in the catechism and prayers is given there regularly, which “often makes a Chapel and a School of the sick ward, as well as of our house at Sillery.” The entire time of one nun, and more or less that of several other persons, is required “to answer these visits and pious importunities.” Their expenses have been great; but the Duchess d’Aiguillon has generously aided them.

During the past year, the mission station at Three Rivers has been in the charge of Le Jeune, “sent there to see if he could subdue the Pride of those people” (the haughty Upper Algonkins). They, being insolent and mischief-making, “give him plenty of exercise;” but, when they go to Fort Richelieu for their annual hunt, he as “a good pastor, goes after his flock.” At the fort, he finds Father De Nouë, Brébeuf’s comrade in the first Huron mission (1626),—now growing old, but still full of zeal and devotion,—who is the spiritual adviser of the French garrison. Le Jeune could do much for the Indians under his charge there, were it not for the wretched Upper Algonkins; they cling to their superstitions, and torment the Christians in every way. “The Father, with his little band of faithful

ones, vigorously opposed them,—now by dint of arguments, again by ridiculing their foolish notions; that made them die with spite." In return, they accuse the missionaries of having taken away their success in hunting, nullified the predictions of their soothsayers, and caused their deaths,—all through the introduction of this new religion. "Besides," they say, "if you called to prayers only once in ten days, we would have some respite; but you have no regard to either rain, or snow, or cold,—every day you are heard shouting for the prayers. It is a strange thing that you cannot remain quiet." Some conversions are secured, notwithstanding all these hindrances. Moreover, the ringleader of the opposition is, by the judgment of God, suddenly prostrated by a most painful illness; but the exhortations of Le Jeune finally soften his hard heart, and, returning soon after to Montreal, he, with others of his tribe, is there baptized by the Jesuits.

The Montreal colony promises to be a great assistance to the missionary enterprise, especially since the Indians are being attracted thither by the prospect of aid from the French against the Iroquois. There are about fifty-five settlers, among whom prevail great peace, virtuous conduct, and excellent government. A great rise in the river, at the Christmas season, threatens to destroy the settlement. Maisonneuve has public prayers offered, and makes a vow himself to carry a cross up the neighboring mountain, if God please to avert the ruin with which they are menaced. The flood stops at the very gate of the settlement, and then gradually subsides. Maisonneuve fulfills his vow on Epiphany, and bears on his shoulders a heavy cross for the distance of a

league, following a solemn procession. At the summit of the mountain, the cross is planted in the ground, mass is said by Father Du Peron, and Madame de la Peltrie is the first to receive communion on this spot,—which becomes thereafter the objective point of many pilgrimages. The Montreal colonists, notwithstanding the severe climate, and the inconveniences attending a new settlement, have universally enjoyed excellent health; and their piety and devotion render their life there “a picture of the primitive Church.” The Indians would settle there in great numbers, if but the Iroquois could be subdued or pacified; and Vimont regards this danger as a menace to the prosperity of the colony itself. He quotes a letter from Du Peron, concerning the Indians who come to Montreal. One of these, a nephew of the Island chief Tesswehat, is converted and baptized, and becomes sedentary,—receiving from the Association a piece of ground; from Maisonneuve, the name of Joseph; and from Madame de la Peltrie, a gun. Soon after, Tesswehat unexpectedly arrives at Montreal and follows his nephew’s example, receiving baptism under the name of Paul. As he was one of those who had so troubled Le Jeune at Three Rivers and Fort Richelieu, his conversion is regarded as of the utmost importance, and much is hoped from this newly-made Christian.

Pieskaret, the Sillery chief,—for some time mourned as having been slain by the Iroquois,—comes back victorious, and great is the rejoicing thereat. The ice breaks up precisely in time to prevent the Iroquois from pursuing a Huron band across the St. Lawrence.

Vimont describes the country, forces, and methods

of war, of the Iroquois; among these, the Agniers or Mohawks are the fiercest, boldest, and most dangerous. They are now harassing the Hurons, and all the dwellers along the St. Lawrence,—making raids by small parties, and at all seasons of the year; attacking alike all other tribes and the French; and enabled to do so by the supply of firearms received from the Dutch traders. Rumors come from France that the Dutch expect by this means to drive out the French from Canada. Vimont cannot believe that they have such a plan, but considers them responsible for not stopping this practice. The superior describes various Iroquois incursions, especially that in which Jogues is made a prisoner. The Huron chief Joseph, escaping their hands, returns to Quebec, and relates the particulars of Jogues's captivity and Goupil's murder. A letter from the captive priest is brought to Three Rivers by an Iroquois envoy; Jogues warns the French of the treacherous plans laid for them by their crafty foe, and urges them to forestall these, without regard for the safety of himself or his fellow captives.

R. G. T.

MADISON, Wis., June, 1898.

LI (continued)

RELATION OF 1642-43

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1644

Chaps. i.-iii. were presented in Volume XXIII.; we herewith give chaps. iv.-xii., leaving the conclusion of the document for Volume XXV.

[41] CHAPITRE IV.

DE LA FAÇON DE VIURE DES CHRESTIENS DE SIL-
LERY.

PENDANT le temps que les Sauuages ont esté à Sillery, ils y ont frequenté les Sacremens avec autät d'affiduité & de ferueur que nos Francois à Quebec, ils ont pris aussi vn singulier plaisir d'aller quelquefois à Quebec se Communier & se ioindre à cette facrée Table avec nos Francois, dont la deuotion les resiouyt & edifie grandement.

Quoy qu'on fasse le foir les prieres publiques en la Chapelle, plusieurs pourtant ne laissent pas de les faire encor vne [42] ou deux fois en leur cabane, & tout haut; ce qui a donné subiet de les appeller les Cabanes des Priants.

Les petits enfans estans malades, les parens les apportent quelquefois à la Chapelle, & les presentent à Dieu, comme à celuy qui en est le maistre, & le tout avec vne grande resignation. C'est à vous, Seigneur, cét enfant, disent-ils, faites en comme il vous semblera bon, ie vous l'offre. Voicy les termes propres d'vne mere qui auoit sa fille malade: mō Dieu vous pouuez tout, si vous voulez ma fille guerira, si vous ne le voulez pas, i'en suis contente, faites ce qu'il vous plaira, i'aimeray tousiours ce que vous ferez. Dieu leur rend quelquefois la santé en considération de cette fainte resignation, quelquefois aussi en la vertu de l'eau beniste qu'on leur donne à boire.

[41] CHAPTER IV.

OF THE MANNER OF LIVING AMONG THE CHRISTIANS
AT SILLERY.

WHILE the Savages have been at Sillery, they have frequented the Sacraments there with as much diligence and fervor as our French at Quebec; they have also taken a singular pleasure in going occasionally to Quebec to receive Communion and to associate, at that sacred Table, with our French, whose devoutness greatly delights and edifies them.

Though public prayers are said at evening in the Chapel, many none the less make it a point to say them again once [42] or twice in their own cabins, and that audibly,—which has given occasion for calling them the Cabins of those who Pray.

When the little children are sick, the parents sometimes bring them to the Chapel, and present them to God, as to him who is their master; and all this with great resignation. "Yours, Lord, is this child," they say; "do with it as it shall seem good to you, I offer it to you." Here are the very words of a mother whose daughter was sick: "My God, you can do all things; if you will, my daughter will recover; if you are not willing, I am content. Do as it shall please you; I will always love what you shall do." God sometimes restores their health to them, in consideration of this holy resignation,—sometimes, also, by virtue of the holy water which is given them to

En voicy vne exemple. Vn ieune Sauuage de Tadouffac fut atteint d'vne forte pleuresie, au bout de six ou sept iours, fes gens l'apporterent de Tadouffac aux Religieuses Hospitalieres à Sillery, c'est à dire de quarante lieuës loin: on le pense avec grand foin, on le feigne deux ou [43] trois fois: mais le mal est plus fort que les remedes: ce pauure garçon se voyant desesperé, se leue comme il pût, se traine à la Chapelle, fait ses prieres, le pere qui se trouua là, luy fait boire de l'eau beniste, & recite l'Evangile fut [sc. sur] luy, puis le renuoye en son lit, il commence aussi-tost à se mieux porter, & dans peu de temps fort de l'Hospital en santé, avec l'estonnement de ses Compatriotes.

Les Sauuages font fort peu recognoissans de leur naturel, sur tout enuers les Europeans: le Christia-nisme les forme peu à peu à cette vertu. Mōsieur le Gouverneur retournant l'an passé du fort de Richelieu, apres l'affaut rude & inopiné que les Hyroquois y donnerent, & où ils furent fort mal traitez, nos Sauuages allerent de leur propre mouvement le saluér, & porterent deux prefens, l'un pour le remer-cier de ce qu'il auoit exposé sa vie pour eux, & auoit chassé leurs ennemis, l'autre pour effuyer nos larmes de la prife du Pere Iogue[s], & de nos hommes par les Hyroquois.

Vn de nos principaux Chrestiens discourans avec vn Sauuage nouvellement [44] descendu à Sillery, vit vn de nos Peres qui passoit par là, voilà, dit-il, ceux qui nous enseignent, & nous apprennent le chemin du Ciel, ils n'espargnent rien pour cét effet: ils s'appauurissent pour nous, ils deuennent malades pour nous: si tu passes icy l'Hyuer, tu cognoistras

drink. Here follows an example. A young Savage of Tadoussac was attacked with a violent pleurisy; after six or seven days, his people brought him from Tadoussac to the Hospital Nuns at Sillery,—that is to say, from a distance of forty leagues. He is nursed with great care, and they bleed him two or [43] three times; but the disease is stronger than the remedies. This poor fellow, seeing himself in a desperate pass, rises when his strength permits, drags himself to the Chapel, and says his prayers; the father who chanced to be there makes him drink holy water, and recites the Gospel over him, then sends him back to his bed. He straightway begins to mend, and in a short time leaves the Hospital, in good health, to the astonishment of his fellow Countrymen.

The Savages are scantily grateful in their natural state, especially toward the Europeans; Christianity trains them, little by little, in this virtue. Monsieur the Governor coming back last year from the fort of Richelieu, after the severe and unexpected assault made upon it by the Hyroquois,—wherein they were very badly treated,—our Savages went of their own impulse to greet him, and carried two gifts. One was to thank him for having exposed his life for them, and having driven away their enemies; the other, to wipe away our tears for the capture of Father Jogues and our men by the Hyroquois.

One of our principal Christians, discoursing with a Savage newly [44] come down to Sillery, saw one of our Fathers who was passing that way. “There,” said he, “are those who teach us, and show us the way to Heaven. They spare no pains for this purpose,—they make themselves poor for us, they become sick for us; if thou spend the Winter here, thou

par effet la verité de ce que ie te dis ce qu'ils nous enseignent est d'importance, ils nous deffendent tout ce qui est mauuais, les festins à tout manger, l'inuocation des demons, la croyance aux songes, la multiplicité des femmes dans le mariage, & en vn mot toutes nos meschantes coustumes qui nous donnent & nous iettent dans vn feu apres la mort, c'est vn feu, disoit-il, qui ne s'esteindra iamais; dont celuy qui nous eschauffe icy sur terre n'est qu'un leger crayon, il est espouuentable dans sa durée eternelle: ceux qui y vont bruslent sans esperance d'en fortir.

Vne femme ayant ouy discourir du Purgatoire, & qu'il y auoit peu de personnes qui allaffent en Paradis, sans passer par le feu, fut touchee & se mit à prier Dieu instamment pour sa fille deffunte [45] depuis peu, le pere fçachant sa deuotion, luy demanda ce qu'elle faisoit pour la fille defunète, ie dis tous les iours trois Chapellets (dit-elle) lvn pour ma fille, & deux pour le Pere qui est mort, il y a quelques iours (c'estoit le Pere Raymbault) Et pourquoy deux pour ce dernier, & vn seulement pour ta fille, luy repart le Peres? s'il est vray, dit-elle, ce que vous enseignez que peu de gës vont au Ciel sans aller auparauant dñs le Purgatoire, ce Pere qui vient de mourir, quoy que tres hommes de bien, y aura peut-estre esté pour quelque temps, & ie dis deux Chapellets pour luy, afin que Dieu le deliure au plutoft, & qu'estant au Ciel il prie pour ma fille. Ses prieres la feront plustost fortir que les miennes.

On aura assez remarqué és precedentes Relations que la grande tentation des Sauuages, est que le Baptefme & la priere les font mourir. Vn certain appellé François Kok8eribabougouz voyant vn de nos

wilt know by experience the truth of what I tell thee. What they teach us is of importance; they forbid us everything that is bad,—the feasts where all the food is eaten, the invocation of evil spirits, the belief in dreams, the multiplicity of wives in marriage, and, in a word, all our wicked customs which betray us and cast us into a fire after death. That is a fire," he said, "which will never go out, of which the one that warms us here on earth is only a faint outline. It is terrible in its eternal duration; those who go into it burn, without hope of getting out of it."

A woman having heard a discourse on Purgatory, and that there were few persons who went into Paradise without passing through the fire, was touched, and began to entreat God urgently for her daughter, deceased [45] not long ago. The father, knowing her piety, asked her what she did for her deceased daughter. "I repeat the Rosary three times every day" (she said), "once for my daughter, and twice for the Father who died a few days ago" (that was Father Raymbault). "And why twice for the latter, and only once for thy daughter?" rejoins the Father. "If it be true," said she, "what you teach,—that few people go to Heaven without first going into Purgatory,—this Father who has just died, although a very good man, will perhaps have been there for some time; and I say two Rosaries for him, in order that God may release him as soon as possible, and that, being in Heaven, he may pray for my daughter. His prayers will get her out sooner than mine."

It may have been sufficiently remarked in the preceding Relations that the great temptation of the Savages is, that Baptism and prayer cause them to

Peres entrer dans sa cabane, l'attaque & luy demande s'il ne fçait pas enfin la cause pourquoy ils meurët ainsi tous, depuis quelques années qu'on leur [46] a parlé de nostre foy, il insinuoit assez clairement que la priere & le baptesme en estoit la cause, & parloit avec orgueil, & mespris de la foy. Il est assez hautain de son naturel, le Pere se sentit obligé de refuter le discours de cét homme comme meschant & scandaleux, & reprendre quant & quant son orgueil & sa superbe: mais au lieu de s'humilier, il tire son Chapellet, & le iette au feu, en la presence de tous ceux de la cabane, & du Pere mesme: nos bōs Neophytes ayant entendu cette action en furent entièrement indignez, ils vont le trouuer, & luy remontrrent viuement sa faute, & l'incitent à faire penitence, mais la crainte & la confusion le retenoient; ils retournent deux & trois fois, & font si bien qu'il se prefente pour receuoir telle penitence qu'on iugeroit conuenable: on assemble les Sauuages à la Messe dans la Chapelle de l'Hosptial, il estoit cabané fort proche, on le fait demeurer à la porte comme indigne d'entrer à l'Eglise, apres quelque espace de temps on l'appelle, il se met à genoux devant l'Autel, demande pardon à Dieu, & à la tres-faincte [47] Vierge; puis à tous ses Compatriotes qu'il auoit scandalisez, les coniure de l'ayder par leurs prieres à satisfaire à Dieu pour sa faute, ce qu'ils firēt tout haut & tous ensemble: apres on luy commande de baifer trois fois la terre: le pauure homme touché de regret tient sa bouche colee contre terre: iusqu'à ce qu'on le force de se releuer: le Pere luy donne vn autre chappellet en signe de sa reconciliation, & tous assistent à la

die. A certain man called François Kokweribabougouz, seeing one of our Fathers enter his cabin, accosts him, and asks him if he does not at last know the reason why they all die thus, within the few years since they [46] have been told of our faith. He insinuated quite plainly that prayer and baptism were the reason, and spoke with pride, and contempt for the faith. He is somewhat haughty by nature, so the Father felt himself obliged to refute this man's utterance as wicked and scandalous, and reprove then and there his pride and haughtiness; but instead of humbling himself, he takes his Rosary and throws it into the fire, in the presence of all those in the cabin, and of the Father himself. Our good Neophytes, having heard of this action, were thoroughly indignant; they go and find him, sharply set before him his fault, and urge him to do penance, but fear and confusion restrained him. They return two and three times, and succeed so well that he presents himself to receive such penance as should be judged suitable. They assemble the Savages at Mass in the Chapel of the Hospital, which his cabin was very near; they make him stay at the door, as being unworthy to enter the Church. After some space of time they call him; he kneels before the Altar, asks pardon of God and of the most blessed [47] Virgin, then of all his fellow Countrymen whom he had scandalized; he entreats them to aid him by their prayers to atone to God for his fault,—which they do aloud, and all together. Next, they bid him kiss the earth three times; the poor man, touched with sorrow, holds his lips glued against the earth, until they compel him to rise. The Father gives him another rosary, in token of his reconciliation, and

faincte Messie avec vne joye & deuotion sensible. A la fin Noel Tek8erimatch Capitaine des Algonquins se leue & parle ainsi à ses gens en ton fort & haut: Mes nepueux resiouyffons-vous, nostre frere estoit entre les mains du Diable & s'il fust mort, l'Enfer estoit sa demeure pour iamais; & Dieu l'en a deliuré: il estoit mort & le voila viuant, resiouyffons-nous de ce que nous fçauons maintenant les moyens d'appaiser la colere de Dieu, perfeuerons dans la priere; & quoy qu'il semble que nous mourions tous, croyons fortement & sincerement iusques à la mort & ayons espe[r]ance en celuy qui a tout fait. Apres cette petite [48] exhortation le pere leur donna la benediction à tous & les renuoya fort contens & ioyeux, cét homme s'est tres-bien comporté depuis ce temps là toute sa famille est Chrestienne, Il me preffe à present de luy faire vne petite maision pour l'an prochain.

Le iour de fainct Iean l'Evangelist il fist vn temps fort rude, le froid les vents & la neige sembloient vouloir tout perdre, c'est chose espouuantable de voir l'air en ces tēps-là. Les Sauuages estoient pour lors cabanés sur la montagne dans le bois: on ne croyoit pas qu'ils pussent venir à la Meffe, on enuoya leur dire qu'ils ny estoient pas obligez: que si les plus robustes vouloient venir, qu'ils le pouuoïēt par deuo-tiō, mais tous y vinrēt à leur ordinaire. Vne vieille Algonquine demeura dans sa cabane pour garder quelques petits enfans, & se comporta comme si elle eust esté à la Meffe, elle estendit vne image de nostre Seigneur, se mist à genoux devant avec les enfans, recita son chappellet, se leua comme on fait à l'Eangile, adora nostre Seigneur comme on fait à l'eleua-

all join in holy Mass with manifest joy and fervor. At the end, Noel Tekwerimatch, Captain of the Algonquins, rises and speaks thus to his people, in a strong and loud tone: " My nephews, let us rejoice; our brother was in the hands of the Devil, and, if he had died, Hell was his dwelling forever; but God has delivered him thence,—he was dead, and behold him living. Let us rejoice that we now know the means of appeasing the wrath of God. Let us persevere in prayer, and though it seem that we all die, let us believe stoutly and sincerely, even to death, and let us have hope in him who has made all things." After this brief [48] exhortation, the father gave the blessing to them all, and sent them away very contented and joyful. This man has behaved very well, since that time: his whole family is Christian. He urges me at present to make him a little house for next year.

On the day of saint John the Evangelist, the weather was very severe; the cold, the winds, and the snow seemed likely to destroy everything. It is something awful to see the weather at such times. The Savages were lodged at that time in cabins on the mountain, in the woods. We did not suppose that they could come to Mass, and sent them word that they were not obliged to,—that, if the most robust wished to come, they might do so, through devotion; but all came as usual. An old Algonquin woman stayed in her cabin, to look after some little children, and behaved as if she had been at Mass. She set up an image of our Lord, knelt before it with the children, recited her beads, rose as is customary at the Gospel, adored our Lord as is done at the elevation, and sang as [49] they are accustomed to

tions, chāta cōme [49] ils ont accoustumé apres la Messe, si bien que quand le Pere l'alla voir, elle luy dist qu'elle auoit esté à la Messe dans fa Cabane, le Pere l'interroga, comment, & aprit ce que ie viens de dire.

Vne femme Chrestienne appellee Louyse auoit vne fille malade qu'elle cheriffoit comme fa vie propre, elle la porte à l'Hospital, les Religieuses qui aymoient fa mere à raifon de fa vertu n'y esparngerēt rien: mais nonobstant le remedes fa maladie redoubloit, deux Sauuageffes payennes la viennent voir, puis se tournant vers la mere là prefente & fort affligeē, luy promettent de guerir la fille, si elle veut permettre qu'elles la pensent à leur façōn: c'est à dire qu'elle la chantent, la soufflent, & la zonglent avec leurs tambours: mais il faudroit, disent elles, la porter dans les bois: car autrement ceux qui ont des robes noires le fçauroient, & nos medecines feroient inutiles: au reste tiens pour certain que ta fille guerira, si tu nous obeis: à Dieu ne plaise repartit cette bonne Chrestienne, que l'on fasse quelque chose à ma fille, qui fait cōtre la loy de Dieu, [50] [ie] craindrois bien plutoſt que cela ne la fist mourir, & quand mesme ie fçaurois qu'elle gueriroit de vos medecines, ie ne le permettrois pas, puis que Dieu le deffend, il n'importe que ma fille meure, pourueu qu'elle aille au Ciel. Ces deux femmes sortirent bien estoñees, & ne parlerent plus de rien: il pleut à Dieu d'appeller à soy cette petite creature & d'approuuer la constance de la mere, laquelle en demeura affligée au possible: mais nullement esbranlee en la foy, quoy que ce soit la troisième qu'elle a perduë depuis qu'elle a receu

do after Mass,—insomuch that, when the Father went to see her, she told him that she had been to Mass in her Cabin; the Father asked her how, and learned what I have just related.

A Christian woman, called Louyse, had a sick daughter whom she cherished as her own life. She carried her to the Hospital; the Nuns, who loved her mother on account of her virtue, spared no pains; but, notwithstanding the remedies, her sickness increased. Two Savage women, pagans, come to see her; then, turning toward the mother, there present and much afflicted, they promise her to cure her daughter, if she will allow them to treat her in their fashion,—that is to say, that they sing over her, blow on her, and juggle for her with their drums. “But it would be necessary,” they say, “to carry her into the woods; for otherwise, those who have black gowns would know it, and our medicines would be useless. For the rest be assured that thy daughter will recover, if thou obey us.” “God forbid,” replied that good Christian woman, “that you do anything to my daughter which is against the law of God,—[50] I would much sooner fear that that would make her die; and even though I knew that she would recover by your medicines, I would not allow it, since God forbids it. No matter if my daughter die, provided she go to Heaven.” Those two women went away much astonished, and had not a word more to say. It pleased God to call to himself that little creature, and to approve the mother’s constancy; she remained in the utmost affliction thereat, but not at all shaken in the faith, although this is the third she has lost since she received Baptism. May not this kind of affliction, recurring in many

le Baptefme. Cette espece d'affliction se retrouuant en quantité de familles Chrestiennes, est-ce pas vne puissante espreuve que Dieu leur enuoye, & à nous aussi? Sa fille mourut dās les bois: car ayant enfin receu quelque soulagement à l'Hospital, sa mere qui estoit obligée à quelque voyage, la traifna à leur façon, comme elle peust, le mal redoublât dans les bois l'emporta, elle n'estoit âgee que de huit ou à neuf ans: sa mere rapporta son corps à Sillery pour estre enterré avec ses parens. Elle nous dist qu'elle auoit admiré les pensees & discours [51] de sa fille à la mort, premieremēt elle tefmoigna qu'elle eust bien désiré de voir encor vne fois vn des Peres, pour receuoir vn mot de consolation en ce passage, que neantmoins elle se console en Dieu. Apres elle remercia sa mere du foin & de la peine qu'elle auoit pris d'elle, pendant tout le cours de sa maladie, & luy promist en recompense de prier Dieu pour elle apres sa mort. Son frere aifné l'estant venu voir, elle luy recommanda de faire estat de la foy & des prières, & cōme elle auoit apprins qu'il n'estoit pas bien avec sa femme, elle le coniura de la supporter en son humeur, qu'il fe gardast bien de la quitter iamais, qu'il eust patience, que luy qui estoit homme, se deuoit montrer plus sage. Le ne fçay pas où cét enfant de neuf ans au plus auoit apris tout cela, le S. Esprit la faisoit parler par dessus son âge.

A peine croira on ce que ie vay dire d'vn Neophyte Sauuage, puis qu'il s'en rencontra si peu parmy nos Chrestiens d'Europe qu'ils le peussent faire. Vn ieune Sauuage Chrestien fut puissamment tenté par vne femme qui le poursuivait [52] dans les bois, & le

Christian families, be a severe test which God sends to them, and to us also? Her daughter died in the woods; for, having finally received some relief at the Hospital, her mother, who was obliged to go on a journey, dragged her along in their fashion, as best she could; the sickness, increasing in the woods, carried her off; she was only eight or nine years old. Her mother brought her body back to Sillery to be buried with her kinsfolk. She told us that she had marveled at the ideas and utterances [51] of her daughter at her death. In the first place, she asserted that she would have much desired to see one of our Fathers once again, so as to receive a word of consolation at that change; but that, nevertheless, she consoled herself in God. Then she thanked her mother for the care and pains that she had taken for her, during the whole course of her sickness, and promised, by way of reward, to pray to God for her after her death. Her eldest brother having come to see her, she charged him to rely on the faith and the prayers; and, as she had heard that he was not on good terms with his wife, she besought him to endure the woman in her temper,—that he should take care never to leave her, that he should have patience, that he, being a man, ought to show himself wiser. I know not where this child, of nine years at the most, had learned all that; the Holy Ghost made her speak beyond her years.

You will hardly believe what I am about to say of a Savage Neophyte, since so few would be found among our Christians of Europe who could do likewise. A young Christian Savage was mightily tempted by a woman who pursued him [52] in the woods, and solicited him to do evil, with as much



follicita à mal faire avec autant d'impudence que de charmes & d'attraits, elle y employa tout. Le bon ieune homme luy resiste fortement la reprend, luy remonstre que Dieu voit tout; qu'il les regarde, cela ne la rend pas plus sage, elle redouble iusques à deux & trois fois, le diable trauaille de son costé, & ioint ses forces avec celles de la femme, attaque le coeur de ce pau[u]re Neophyte, ex[c]itant en luy la passion & le pressant viuement, le voila tenté dehors & dedans, il resiste pourtant courageusement, inuoque l'affistance de dieu, & puis sentant que le danger croissoit, s'enfuit dans les bois, & abandonné cette malheureuse creature, estant lors feul & à l'escart se met à genoux, prie Dieu, luy demande pardon, prend des verges & se despouillant nud se chaste rудement par tout le corps, c'estoit au milieu des neiges, & au cœur de l'Hyuer que les arbres fendent de froid: mais la peur d'auoir manqué, & la crainte de la tentation le font refoudre à cette penitence, ils n'en demeure pas là, il court à Quebec où il auoit entendu que le Pere qui cōfesse les Sauuages estoit allé, il entre [53] chez nous tout defolé, & se iette aux pieds du Pere, luy racôte sa tentatiō, & le dāger où il a esté avec autāt de regret que s'il eust cōmis le peché: les soupirs & les larmes entrecoupoiēt toutes ses paroles, il demāde penitence: mō Pere, dit-il, ne m'espargnez pas, ie vous prie dites moy ce qu'il faut faire, pour appaiser Dieu, ie suis tout prest de vo⁹ obeir quād vous me dōneriez vne penitēce capable de m'oster la vie: ô Dieu que ie mourrois volōtiers pour celà! le Pere le cōfola fort, estāt luy-mesme grādemēnt cōfolé d'vne telle ferueur, & le r'enuoya avec

indecency as with charms and attractions; she employed every means thereto. The good young man resists her stoutly,—he reproves her, and shows her that God sees all, and that he looks at them. This makes her none the better; she renews the temptation even two and three times. The devil works, on his side, and joins his forces to those of the woman; he attacks the heart of this poor Neophyte, exciting passion in him, and fiercely urging him. Behold him tempted without and within; he nevertheless resists courageously, invokes the aid of God, and then, feeling that the danger is increasing, flees into the woods and abandons that wretched creature. Being then alone and retired, he kneels down, prays to God, and asks his pardon; he takes rods, and, stripping himself naked, severely chastises his whole body. It was in the midst of the snows, and in the heart of Winter, when the trees split with cold; but the fear of having erred, and the dread of the temptation, make him resolve upon this penance. He stops not with that; he hastens to Quebec, whither he had heard that the Father who confesses the Savages had gone; he enters [53] our abode, in great distress, and casts himself at the Father's feet, telling him his temptation, and the danger in which he has been, with as much sorrow as if he had committed the sin. Sighs and tears interrupted all his words; he asks penance. “My Father,” he said, “spare me not; I beg you, tell me what I must do to appease God, I am quite ready to obey you, though you should give me a penance capable of taking away my life. O God, how gladly would I die for that!” The Father greatly comforted him, being himself much consoled by such a fervor, and sent him away

vne penitence bien legere, & semblable à celle que plusieurs Ss. ont imposée en tel cas.

Les Chreftiēs de Sillery ont contribué notablement de paroles & d'exēple à la conuerstion des Atticameges, ils prenoiēt le tēps de faire les prieres publiquemēt en leur cabane, quād les Atticameges les venoiēt voir: ils deffendoiēt aux ieunes gēs de cette natiō de visiter la nuict les filles qu'ils recherchoiēt en mariage, felō leurs vieilles coustumes, ils ne les inuitoient iamais aux festins, que pour parler de Dieu & de la priere, cōme tous les principaux [54] tāt de cette natiō que de ceux de Sillery estoient vn iour assemblés en vn festin (ces festins ne consistēt d'ordinaire qu'en deux chaudieres de bleus diuers avec vn morceau d'oreignac ou de caftor) Iean Baptiste qui auoit esté autheur des Atticameges prit la parole, & dist, ie ne fçauois autrefois ce que vouloient dire les François, quand ils nous parloient de Dieu: ie penfois qu'ils mentoient: mais i'ay recogneu qu'ils difent vray, & qu'en effet il y a vn Maistre qui a tout fait, & qui gouerne tout, & qui doit chastier les meschans dvn feu eternel, & recompenser à iamais les gens de bien au Ciel, le Capitaine des Atticameges tefmoigna vn grand contentement de ces paroles, & exhorta tous ces ieunes gens à bien apprendre ce que on leur enseigneroit.

Nous auons baptisé ça-bas enuiron cent Adultes, fans les enfans: voicy les paroles dvn des chefs de Tadouffac: l'Automne paffé en la Chapelle des Vrfuilles, avec quelques-vns de ces gens il parloit en vn conseil de Sauuages auāt son Baptefme: il y a trois ans que i'escoute les Peres avec attention, & approuue

with a very light penance, similar to that which several Saints have imposed in such case.

The Christians of Sillery have notably contributed, by words and by example, to the conversion of the Atticameges; they took the opportunity to say prayers publicly in their cabins, when the Atticameges came to see them: they forbade the young men of that nation to visit by night the maidens whom they sought in marriage, according to their old customs; they never invited them to the feasts except to speak of God and of prayer. When all the principal men, [54] both of that nation and those of Sillery, were one day assembled at a feast (these feasts usually consist of nothing but two kettles of sundry grains, together with a piece of elk or of beaver), Jean Baptiste, who had been sponsor for the Atticameges, made a speech and said: "I formerly knew not what the Frenchmen meant, when they spoke to us of God; I thought that they were lying: but I have recognized that they speak true, and that in fact there is a Master who has made all things, who governs all, and who is to punish the wicked with an eternal fire, and to recompense the good people forever in Heaven." The Captain of the Atticameges betokened a great satisfaction with these words, and exhorted all those young men to learn well what should be taught them.

We have baptized down here about a hundred Adults, without the children. Here are the words of one of the chiefs of Tadoussac, who last Autumn in the Chapel of the Ursulines, in company with some of those people, spoke in a council of Savages before his Baptism: "For three years I have been listening to the Fathers with attention, and approv-

leurs discours: i'ay pour cela attēdu à me [55] faire baptiser iusque icy, parce que le Baptesme est vne chose importante à laquelle il faut serieusement penser: quand on est vne fois baptisé, on ne peut plus reculer, il faut marcher, droit & viure en bon Chrestien: quelques-vns vous difent hastez vous de me baptiser, & puis au bout d'un mois ou deux, ils perdent leur ferueur, & ne font quasi plus d'estat de leur baptesme. Je fens mon cœur qui me dit qu'il voudroit estre Chrestien, il y a long temps, il ayme la priere, & neantmoins il n'ose vous preffer: c'est donc à vous, mes Peres, d'en disposer, voyez, esprouvez moy, & si vous me iugez tel qu'il faut, vous me ferez vn plaisir extreme de me mettre au nombre des Chrestiens, & ie tascheray d'estre fidelle à Dieu, ie ne suis pas seul, voicy plusieurs de mes gens qui attendent la mesme faueur: interrogez les tous les vns apres les autres, & voyez si ie dis la vérité, & si eux-mesme font disposer, comme il faut. Apres son baptesme, & celuy de sa femme, il fut marié solemnellement à l'Eglise, quatre autres de ses gens avec leurs femmes receurent la mesme faueur des deux Sacremens de baptesme & du mariage.

[56] *Le croy qu'il ne sera pas mal à propos de fermer ce Chapitre par vne lettre qu'un Neophyte Chrestien a dictée de soy-mesme pour estre envoiée en France, à un homme de considération son bien-faicteur, voyez ses propres termes & la façon de s'enoncer.*

<p>I'ADMIRE ce que vous faites, Nimakaterindam Ka tien, auoir pitié de moy, chaßerimien</p>	<p>de ce que vous voulez ka Sich de ce que vous voulez auoir ka Sich chaßerimach</p>
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ing their sermons; I have therefore waited to [55] be baptized, until this time, because Baptism is an important matter, upon which one must seriously think. When one is once baptized, one can no more retreat, one must walk straight, and live as a good Christian. Some tell you, ‘ Make haste to baptize me;’ and then, after a month or two, they lose their fervor, and make scarcely any more account of their baptism. I feel my heart telling me that it would like to be Christian, this long time past; it loves prayer, and nevertheless it dares not urge you: it is for you, then, my Fathers, to dispose of it. See, try me, and if you judge me suitable, you will do me a very great pleasure to put me in the number of the Christians, and I will try to be faithful to God. I am not alone,—here are several of my people who await the same favor; ask them all, one after the other, and see if I speak the truth, and if they themselves are properly inclined.” After his baptism and that of his wife, he was solemnly married at the Church; four others of his people, with their wives, received the same favor—the two Sacraments of baptism and of marriage.

[56] *I think that it will not be amiss to close this Chapter with a letter which a Christian Neophyte has dictated, by himself, to be sent to France, to a man of consideration, his benefactor; you see his own terms and manner of expression.*

I MARVEL at what you are doing,
Nimakaterindam Ka tien,
to have pity on me,
chawerimien

in that you are pleased
ka wich
that you are pleased to have
ka wich chawerimach

pitié de ma femme & de mes enfans, nous ne sommes
 Ni8 gaié ninithanisak Nikok8atisimin
 pas capables de vous remercier, celuy qui tout fait,
 Ki nak8mirang missi Ka Kichit8tch
 c'est celuy qui vous payera: tous les iours nous prions
 mi Ke kichik8k kachigakir kigagar8n-
 pour vous, i'ay dit au P. Vimont viués [sc. ecriués]
 tam8rimin Nitira Pere Vimont Maffi-
 vous: carie n'y attends [sc. entends] rien: ie vous donne
 nahiker kir ketna nikikerindan, kimirir
 mon fac a Petun: fut-il ainsi qu'autre chose ie vous
 nikachtipagan, katira kotak nita mi-
 puiffe donner: vous luy escrirés, mon enfant
 riram kiga maffinahama8a. Ninitchanis
 Iacques qui fe nomme, remercie vostre fils
 Iaques ka irintch 8nak8mar khik8ifis
 [57] Ioseph qui est appellé il pria pour
 Iosephet ka irintch 8ga gagar8nta-
 luy. Vous faites bien de ce que vous voulez auoir
 ma8ar. K8eratch entien ka 8ich Chae-
 pitié de nous: fortement nous croyons fut-il ainsi que
 rimiang f8nka nitep8etamin kat nita
 nous vous puffions voir en vostre pays, nous nous
 8apmirang endrakieg niga kichka-
 verrons au Ciel: il vous expliquera tout
 bantimin 8ak8ing kiga ir8tamak8a
 le Pere le Ieune, ie suis comme demeurant
 kakina P. le Ieune k8nt ni8intikemack
 avec les filles de l'hosptial, ce n'est que comme vne
 ik8efensfak k8nt peiik mi-
 maison tout aupres nous demeurons toufours
 ki8am pechkhich nit'apimin eapitch
 ie les honoreray, nous sommes bien aifes
 niga manatchihock, nimirserindamin
 de ce qu'il en est arriué d'eux, vne qui est
 Ninch ka michaga8atch peiik Ka

pity on my wife and children. We are not
 Niou gaié ninithanisak Nikokwatisimin
 able to thank you; he who does all,
 Ki nakoumirang missi Ka Kichitoutch
 it is he who will reward you; every day we pray
 mi Ke kichikouk kachigakir kigagaroun-
 for you. I have said to Father Vimont: "Do you
 tamourimin Nitira Pere Vimont Massi-
 write this, for I understand nothing about it: 'I give you
 nahiker kir ketna nikikerindan, kimirir
 my Tobacco pouch; should there be some other thing I
 nikachtipitagan, katira kotak nita mi-
 could give you, write to him. My child,
 tiram kiga massinahamawa. Ninitchanis
 Jacques who is named, thanks your son,
 Jaques ka irintch ounakoumar khikwisis
 [57] Joseph who is called; he will pray for
 Josephet ka irintch ouga gagarounta-
 him. You do well in that you are pleased to have
 mawar. Kweratch entien ka wich Chawe-
 pity on us; firmly we believe. Would it were so that
 rimiang sounka nitepwetamin kat nita
 we could see you in your own country; we shall
 wapmirang endrakieg niga kichka-
 see each other in Heaven. To you he will explain all,
 bantimin wakwing kiga iroutamakwa
 Father le Jeune. As it were, I am dwelling
 kakina P. le Jeune kount niwintikemack
 with the sisters of the hospital;
 ikwesensak it is just like one
 house, quite near kount peiik mi-
 kiwam pechkhich we dwell. Always
 I shall honor them. nit'apimin eapitch
 niga manatchihock, We are very glad
 that two of them have arrived,— nimirwerindamin
 Ninch ka michagawatch one who is
 peiik Ka

petite		l'autre		qui est grande
agachinchitch	Kotak			Ka Kin8fitch
cela va bien	de ce qu'elles font arriuées,		afin	qu'elles
K8eratch	Ka michaga8atch		itchi	Ki-
nous enseignent	&	afin	qu'elles ayent	
kinohama8iiamint8a	gaie	itchi		cha8e-
pitié de nous.	Nous sommes bien aifes			de ce
rimiiamint8a.	Nimir8erindamin			Ka
qu'elles ont compassion	des malades		car nous au-	
cha8erima8atch	eak8firittii		Ketna mi-	
[58] tres	nous n'auons point cette coustume.		nous nous	
ra8int	nitichirini8akifimin			Nipaki-
abandonnons	nous autres,	quelquefois	nous estran-	
ritimin	nira8int	Nanik8t8n8z		ni-
glons	les malades:		voila autrefois	
piskit8nebirenakan	eak8fitiik		mi ta8ch	
comme nous faisions:			voila pourquoy nous som-	
echirini8akisiang			mi ka 8ntchi mirse-	
mes bien aifes	de ce qu'elles font arriuées		icy les	
rindamang	ka michaga8atch		8ndoire ka	
vestuës de b[l]anc:	depuis	qu'elles font arriuées	c'est de-	
8abakoretiik	ki ak8	michaga8atch	mi	
puis ce temps-là		qu'elles ont compassion de nous.		
ak8		cha8erimiiomint8a		
Nous admirons			de ce qu'elles ont quitté	
nimakaterindamin			ka nagatahunt	
leur pays,			ie fuis aagé ie ne puis plus	
88atch endraki8atch			Nifafikis ka mini-	
travailler;	pleust à Dieu	qu'vn European	m'ay-	
nita	arokefi kat	peiiik 8emichtig8ch	8it-	
daft	à	defricher la terre.		
chihitch	itchi	Kitikeian.		

little, the other who is tall.
 agachinchitch Kotak Ka Kinousitch
 It is good for us that they have arrived, so that they
 Kweratch Ka michagawatch itchi Ki-
 may teach us and so that they may have
 kinohamawiamintwa gaie itchi chawewe-
 pity on us. We are very glad that
 rimiiamintwa. Nimirwerindamin Ka
 they have compassion for the sick, for we oth-
 chawerimawatch eakousirittii Ketna mi-
 [58] ers, we have not that custom,— we
 rawint nitichiriniwakisimin Nipaki-
 forsake one another, we people; sometimes we stran-
 ritimin nirawint Nanikoutounouz ni-
 gle the sick. It was thus formerly
 piskitounebirenanak eakousitiik mi taouch
 we were wont to do: that is why we are
 echiriniwakisiang mi ka ountchi mirwe-
 very glad that they have arrived here who
 rindamang ka michagawatch oundoire ka
 are robed in white. Since they have arrived, it is
 wabakoretiik ki akou michagawatch mi
 since that time that they have compassion on us.
 akou chawerimiomintwa
 We wonder that they have left
 nimakaterindamin ka nagatahunt
 their own country. I am old,—I can no more
 ouwatch endrakiwatch Nisasikis ka mini-
 work: would to God that a European would
 nita arokesi kat peik wemichtigouch wit-
 aid me to cultivate the land.'"
 chihitch itchi Kitikeian.¹

[59] CHAPITRE V.

CONTINUATION DU MESME SUBIECT.

ESTIENNE Pigarouich dont il est parlé aux precedentes Relations nous a donné cette année des tesmoignages de son zèle & de sa vertu, aussi remarquables que iamais. Il arriua vn iour vne querele dans vne famille Chreftienne entre le mary & la femme: ils se frapperent assez rudement: Estiène entre en la cabane & parle au mary en cette sorte: il faut que les hommes ayent plus d'esprit que les femmes & qu'ils dōptent mieux leur colere: vn bon moyen d'appaifer vne femme quand elle crie, c'est de ne luy dire mot, ou bien fortir de la cabane, & la laisser crier toute seule; ie me suis bien trouué de ce remede: quelquefois ie fais encor mieux, au lieu d'en fortir, ie luy fais [60] vne leçon fort doucement, est-ce-la, luy dif-ie, ce qu'on vous enseigne tous les iours & bien fasche toy: mais fçache que tu prens le chemin d'Enfer, & que tu feras bruslée par ta colere, ie trouue souuent qu'elle s'appaife & se prend à rire.

Cet hōme parmy son zèle est ioyeux & agreable: il estoit vn iour dans vne cabane de Sauvages, où l'on parloit de ce que les Peres auoient enseigné touchant le Sacrement de Confession; il se mit à leur faire vne question à tous les vnes apres les autres, fçauoir si pour les pechez qu'ils auoient commis, on leur donnoit pour penitence de se ietter du haut du grand fault de Montmorency en bas (c'est vn precipice d'eau

[59] CHAPTER V.

CONTINUATION OF THE SAME SUBJECT.

ESTIENNE Pigarouich, of whom there is mention in the preceding Relations, has given us this year manifestations of his zeal and of his virtue, as remarkable as ever. There arose, one day, a quarrel in a Christian family between the husband and the wife: they struck each other quite violently. Estienne enters the cabin and speaks to the husband in this wise: "Men should have more sense than women, and should better control their anger. A good way to appease a woman, when she scolds, is to say not a word to her, or else to go out of the cabin and let her scold all alone; I have had good success with this remedy. Sometimes I do still better; instead of going out, I give her [60] a lesson very quietly. 'Is that,' I say to her, 'what you are taught every day? Very well, be angry: but know that thou art taking the way to Hell, and that thou wilt be burned by thine own anger.' I often find that she becomes quiet and begins to laugh."

This man, with all his zeal, is merry and agreeable. He was one day in a cabin of Savages, where mention was made of what the Fathers had taught concerning the Sacrament of Confession; he proceeded to put a question to them all, one after the other,—to wit: if, for the sins which they had committed, the penance were appointed them to cast themselves from top to bottom of the great fall of

qui tombe d'vne mōtagne près Quebec) le feroient-ils? respondirent tous qu'ouy, pourueu qu'on leur enioignist, & moy aussi, dit-il, qui suis le plus grand pecheur de tous, ie redoute l'Enfer, & crains fort que mes pechez ne m'y attirent, ie me soucie peu que mon corps soit englouti dans [61] l'eau, mais ie souhaite ardemment que mon ame aille au Ciel.

La stabilité du mariage est vn des poincts des plus difficiles dans la conuerfion, & arrest des Sauuages, nous auons bien de la peine à l'obtenir & à le main-tenir. Vne ieune femme voulant abandonner son mary sans iuste subiect, les principaux & plus zelez Sauuages s'affemblerent, & prirent Monsieur le Gouuerneur de leur permettre de faire vne petite prison à Sillery, & y enfermer quelque temps cette femme, & la mettre en son deuoir. Estienne Pigarouich en prend la commission & la faict faisir, & comme elle fut à la porte de la prifon, il luy tint ce discours: ma niepce, prie bien Dieu toute la nuict, tu auras du loisir, demande luy que tu deuienne sage, & que tu ne fois plus opiniastre, endure cette prifon pour tes pechez, prends courage; si tu veux estre obeyffante, tu n'y demeureras pas long-temps, elle entre fort paifiblement, fe laissant conduire comme vn agneau, & demeura là toute la nuict à plate terre [62] sans feu & sans couverture, c'estoit le fecond iour de Ianuier, au plus rude tēps de l'hyuer: le lendemain matin le Pere de Rinen [sc. Quen] la fut visiter avec Estienne, & luy fist donner vn peu de pain & de la paille pour se reposer, le Pere la voulut faire sortir vn peu de temps pour fe chauffer en vne chambre prochaine, puis la remettre en son cachot, mais le Sauuage luy dist qu'elle deuoit endurer cela pour ses fautes, &

Montmorency (this is a cataract of water which falls from a mountain near Quebec),² would they do it? All answered "Yes, provided we were so enjoined." "And I too," said he, "who am the greatest sinner of all; I dread Hell, and greatly fear that my sins may draw me into it: I care little that my body be swallowed up in [61] the water, but I ardently desire that my soul go to Heaven."

The stability of marriage is one of the most perplexing questions in the conversion and settlement of the Savages; we have much difficulty in obtaining and in maintaining it. A young woman wishing to leave her husband without just cause, the principal and most zealous Savages assembled, and begged Monsieur the Governor to allow them to make a little prison at Sillery, and there to lock up this woman for some time, and bring her to her duty. Estienne Pigarouich undertakes this commission, and has her seized; and as she was at the door of the prison, he addressed her as follows: "My niece, pray earnestly to God all night,—thou wilt have leisure; ask him that thou mayst become sensible, and that thou mayst no longer be self-willed. Endure this prison for thy sins. Take courage; if thou wilt be obedient, thou wilt not stay there long." She entered very peaceably, suffering herself to be led like a lamb, and stayed there all night, flat on the ground, [62] without fire and without covering; it was the second day of January, at the severest season of the winter. The next morning, Father de Quen went with Estienne to visit her, and saw to it that she was given a little bread, and some straw to rest on. The Father wished to have her go forth a little while, to warm herself in a neighboring room, then to put her

luy mesme l'encouragea à porter patiemment cette penitence: sur le foir pourtant on Iugea à propos de la deliurer, c'estoit affez pour donner de la terreur à cette pauure creature, & vn petit commencement de police à ces nouueaux Chrestiens, ioint que la melan-cholie se mettant dans l'esprit dvn Sauuage, il en vient à de grandes extremitez, & souuent à vne mort violente, le chastiment a feruy à cette ieune femme, & à plusieurs autres.

Le mesme Estienne Pigarouich s'en vint trouuer vn de nos Peres, le lendemain de Noel de grand main, & luy dist: voila leur feste, voila le iour de mon patron S. Estienne, que pouray-ie [63] faire pour l'honorer, le pere luy donna quelques enseignemens, & sur tout luy fist voir comme fainct Estienne auoit parlé feruement de Dieu, & donné sa vie pour la foy; il s'en va, & apres auoir entendu la Meffe, & Communié deuotement, il inuite plusieurs Sauuages baptisez, & autres aussi en vn festin qu'il leur fist en l'honneur de fainct Estienne son Patron. Puis il leur parle ainsi, vous scauez affez mon nom de Baptefme, & vous auez ouy raconter aujourd'huy à la Meffe ce qu'a fait fainct Estienne, estât en ce monde, plust à Dieu que ie l'imitasse en sa vie & en sa mort, comme ie fais en son nom, à tout le moins ie le veux faire en quelque chose, c'est à dire parlant de Dieu, & de la foy: c'est donc ce que ie fais maintenant, vous conuiant & coniurant tous, que nous viuions & mourrions en la foy, que nous auons profeffee, & pour vous autres qui n'estes pas baptisez, le festin est pour vous faire cognoistre mon nom de Baptefme, c'est Estienne, ouy i'ayme le nom d'Estiène, aussi m'est il plus honorable, que celuy de Pigarouich, on ne

back in her cell; but the Savage told him that she ought to endure that for her faults, and he himself encouraged her to bear this penance patiently. Toward evening, nevertheless, they Judged it proper to release her; it was enough for inspiring terror in this poor creature, and was a little beginning of government for these new Christians,—moreover, melancholy fixing itself in the mind of a Savage, he comes to great extremities therein, and often to a violent death. The punishment sufficed for this young woman, and for several others.

The same Estienne Pigarouich came to find one of our Fathers, very early on the morrow after Christmas, and said to him: “That was their feast; here is the day of my patron St. Stephen,—what can I [63] do to honor him? The father gave him some instructions, and especially showed him how saint Stephen had spoken fervently of God, and given his life for the faith. He goes away, and, after having heard Mass, and devoutly received Communion, he invites several baptized Savages, and others also, to a feast which he prepared for them in honor of saint Stephen, his Patron. Then he speaks to them as follows: “You know very well my Baptismal name, and you have heard related to-day at Mass, what saint Stephen did while in this world. Would to God that I might imitate him in his life and in his death, as I do in his name! At the very least, I wish to do so in some respect,—that is, by speaking of God and of the faith. This is, accordingly, what I am now doing, inviting and entreating you all, that we live and die in the faith which we have professed; and, for you others who are not baptized, the feast is to acquaint you with my name of Baptism, which

cognoist le dernier [64] qu'icy proche parmy quelque nombre de Sauuages que nous sommes: si ie passois la mer & que l'on me demandast mon nom, on ne m'entendroit pas, si ie disois, Pigarouich, mais si ie nommois Estienne, incontinent on scauroit que ie suis amy de Dieu, & de tous ceux qui prient, & que ie porte vn nom qui est chery & prisé au Ciel, & par toute la terre, c'est donc en consideration de ce nom & de celuy dont nous faisons aujourd'huy la feste que ie fais festin: Nous autres quand on nous donne le nom de quelqu'vn qui est mort, pour en conseruer le memoire, on nous oblige par consequent des l'heure mesme d'imiter celuy que nous faisons reuiure, ne vous estonnez donc pas si ie parle maintenant & prends la hardieffe de vous enseigner, ie ne le fais que dans le desir que i'ay que tous nos gës embrassent la foy, & obeyffent à Dieu, & c'est ce que desiroit Sainct Estienne, en enseignant ceux de sa nation, plusieurs festins faits de la forte cette annee n'ont pas peu seruy à confirmer la ferueur de nos Chrestiens. Au [65] reste ils ne consistent pour l'ordinaire qu'en vne grande chaudiere ou deux de bled d'Inde, ou de poids, avec vn cartier d'originac ou de caftor, felon le nombre des conuez, & ils les font pour s'entre-soulager en leur pauureté, & se faire la charité les vns aux autres, si bien que faire vn festin, c'est icy à prefent le mesme que donner à manger à ceux qui font en necessité, & exercer vn acte de misericorde.

Nos Algonquins Chrestiens allerent vn iour à la chasse avec quelques ieunes gens Atticameges nouvellement arriuez, & qui n'auoient encor guere

is Estienne. Yes, I love the name of Estienne, and it is also more honorable for me than that of Pigarouich: the latter is known [64] only hereabout, among our small number of Savages. If I crossed the sea, and were asked my name, they would not understand me if I said Pigarouich; but, if I called myself Estienne, straightway they would know that I am a friend of God, and of all those who pray, and that I bear a name which is cherished and prized in Heaven and throughout the earth. It is therefore in consideration of this name, and of him whose feast we celebrate to-day, that I am giving a feast. Among us, when we are given the name of some one who is dead, so as to preserve his memory, we are consequently obliged from that very hour to imitate him whom we cause to live again. Therefore, be not astonished if I now speak, and make bold to teach you; I do so only in the desire that I have, that all our people embrace the faith and obey God; and that is what Saint Stephen desired, in teaching those of his nation." Several feasts prepared on that plan this year have served not a little to confirm the fervor of our Christians. In [65] fine, these generally consist of nothing but a great kettle or two of Indian corn, or of peas, with a quarter of moose or of beaver, according to the number of those invited, and they make them in order to comfort one another in their poverty, and to bestow charity upon one another,—insomuch that to make a feast is at present the same here as to feed those who are in necessity, and to exercise an act of mercy.

Our Christian Algonquins went to the hunt one day with some young men of the Atticameges, newly arrived, who had as yet but little affection for the

d'affection pour la foy, ils virent la piste de deux orignaux qui alloient lvn à gauche, l'autré à droict, vn des Atticameges dist à nos Chrestiens, qui fera ce de vous autres Chrestiens, qui nous baillera à manger? lequel tu[e]rez-vous des deux Orignaux? Estienne entendit bien que cét homme vouloit taxer la priere, & mettoit son esperance en ses superstitutions, avec lesquelles il pretendoit inuoquer le demon, & faire bonne chasse: il prist donc la parole, & dist. Ce n'est pas nous [66] qui donnerons à manger, c'est celuy qui gouerne tout, nous esperons en lui, & non pas en nos iambes ny en nos tambours, s'il veut que nous prenions les premiers des orignaux, cela arriuera, nonobstant vos Iongleries, s'il veut que ce soit vous qui en preniez, il fera ainsi. Nous allons le prier qu'il nous assiste, & puis qu'il en dispose, comme il voudra, alors il fit mettre tous ses compatriotes à genoux, & les fit prier Dieu: les Atticamegues partirent les premiers pour fuiure les pistes d'vn de ces deux orignaux: mais en vain, ils furent obligez de retourner fans auoir rien rencontré, apres vn extreme l'affitude. Les Algonquins partirent seulement sur le haut du iour, & sur le midy ils attraperent la beste qu'ils fuiuoient, & la tuerent, puis retournâts sur les pistes des Atticamegues, trouuerent encor l'autre, & la mirent à mort, & retourneron fort ioyeux vers les Atticamegues, leur laissant à tous vne tres-bonne odeur de nostre faincte foy, & vn desir du Baptefme.

Vn des premiers Sauuages de Tadouffac nommé Achille, en son Baptefme [67] par Monsieur le Cheualier de L'isle, s'arresta à Sillery, & y faisoit vne

faith. They saw the trail of two moose, going one to the left, the other to the right. One of the Atticameges said to our Christians, "Which of you Christians shall it be, who will give us to eat? which of the two Moose will you kill?" Estienne plainly understood that this man wished to accuse prayer, and that he was putting his own hope in his superstitions, with which he pretended to invoke the evil spirit, and secure success in hunting. Accordingly, he made a speech, saying: "It is not we [66] who will give to eat,—it is he who governs all; we hope in him, and not in our legs or in our drums. If he will that we take the first of the moose, that will happen, notwithstanding your Juggleries; if he will that you be the ones to take them, it will be so. We are going to pray him to assist us; and let him then dispose the matter as he will." Then he caused all his fellow countrymen to kneel and pray to God; the Atticamegues were the first to follow the trail of one of those two moose: but in vain; they were obliged to return without having found anything, after extreme fatigue. The Algonquins set out only toward the middle of the day, and about noon they caught the beast which they were following, and killed it; then, returning upon the trail of the Atticamegues, they found also the other, and put it to death, and returned very gayly to the Atticamegues,—leaving all of them an excellent opinion of our holy faith, and a desire for Baptism.

One of the foremost Savages of Tadoussac—named Achille, at his Baptism, [67] by Monsieur the Chevalier de L'isle³—settled at Sillery, and there maintained one of the best families. Some time after his baptism, he was attacked by a languishing sickness,

des meilleures familles, quelque-temps apres auoir esté baptisé, il fut attaqué d'vne maladie languissante, qui luy dura plus de deux ans & demy, pendant lesquels il tefmoigna tousiours vne grande constance en la foy, & vne grande resignation à la volonté de Dieu: le mal redoublant, on le porte à l'Hospital, là, où il exerce des actions de vertu signalee, il est meur pour le Ciel, Dieu l'appelle à foy, les Sauuages en demeurerent extr[em]émēt affligez: car il estoit remarquable parmy eux, & l'aymoient fort. Estienne Pigarouich les voyant tous assis autour du deffunct defolez au possible, & les testes baiffées, en signe de tristesse, leur dist, mes freres, prenez courage, ne vous attristez pas trop, nous n'auons pas embrassé la foy, afin de viure long-temps çà-bas dans la terre: mais afin de bien viure, & d'aller au Ciel, l'excez de la tristesse ne vaut rien, & desplaist à Dieu, & vous apportera du mal, que vostre tristesse soit courte & moderee, ne croyez vous pas que l'ame de cét homme qui [68] vient de mourir, & a creu fortement en Dieu, est au Ciel, ou y sera bien-toft, pourquoy doncque pleurez vous? ne faut-il pas que nous mourrions tous? cette vie n'est pas plus longue que le bout du doigt: mais celle que nous attendons n'a point de fin: c'est ce que nous enseigne la priere, faites en estat, & la gardez constamment parmy toutes les fascheuses rencontres. Ce discours partant d'un cœur feruent, & prononcé d'un ton ferme, effuya les larmes de ces pauures gens, & leur fist leuer les testes qui tenoient baiffées entre leurs mains.

Charles Meiafsk8at nous fournit encore cette année de quoy confoler ceux qui ayment nos Sauuages. Il

which lasted more than two years and a half, during which he continually manifested a great constancy in the faith, and a great resignation to the will of God. The malady increasing, they carry him to the Hospital; there, where he exercises acts of notable virtue, he is ripe for Heaven, and God calls him to himself. The Savages were extremely afflicted at this, for he was remarkable among them, and they loved him much. Estienne Pigarouich, seeing them all seated about the dead man, utterly desolate, with their heads bowed in token of sorrow, said to them: " My brothers, take courage; do not grieve too much. We have not embraced the faith in order to live long here below, on the earth: but in order to live well, and go to Heaven. The excess of sorrow is of no avail; it displeases God, and will bring you harm; let your sorrow be brief and moderate. Do you not believe that the soul of this man who [68] has just died, and who has stoutly believed in God, is in Heaven, or will be there soon? why then do you weep? Must we not all die? This life is not longer than the tip of the finger; but the one which we expect has no end. That is what prayer teaches us; make account of it, and observe it constantly amid all grievous occurrences." This speech, proceeding from a fervent heart, and pronounced in a firm tone, dried the tears of those poor people, and made them lift their heads, which they were holding bowed between their hands.

Charles Meiaskwat this year again gives us occasion to comfort those who love our Savages. He is from Tadoussac, and lives at Sillery, in one of the houses built on the French plan. He landed from a journey to the three Rivers, a few days after the

est de Tadouffac, & reside à Sillery en vne des mai-fons basties à la Françoise, il arriua dvn voyage des trois Riuieres, peu de iours apres la mort de Monsieur Nicollet, la premiere nouuelle qu'il entendit, fut celle-là, il leue incontinent les yeux au Ciel, prie Dieu pour son ame, va droict à nostre Eglise dire son Chap[e]let pour le deffunct, & delà à la Chappelle [69] de l'Hosptial, où il en fist autant, puis il vient nous voir chez nous, & trouuant le Pere de Quen en meilleure santé qu'il ne l'auoit laissé en partant, il luy dist ces mots, Mon Pere i'ay prié Dieu pour vous tous les iours, ie luy ay dit, mon Dieu guarissez le Pere qui nous enseigne, si vous voyez que cela soit bien, que si vous voulez qu'il meure, faite qu'il aille droict au Ciel: après celà il demanda au Pere, ce qu'il falloit faire pour expier entierement vne faute dont il s'estoit desia confessé, le Pere luy expliqua les trois sortes de satisfactions, l'aumofne, l'oraifon, & le ieufne, le lendemain il s'en va à l'Hosptial voir les malades: lvn desquels luy demanda vn drap, il fort fans delay, s'en va à Kebec, achete vn drap au magazin, & l'apporte à ce malade, il a depuis toufjours continué cette charité enuers les pauures, & les infirmes, & prend vn singulier plaisir à les consoler & leur parler de Dieu.

L'an passé estant en Carefme dans les bois pour y faire sa chaffe & sa prouision [70] de viande boucanee, il faisoit sa cuisine à part, afin de ne point manger de viande en Carefme, vn iour comme il faisoit cuire vn peu de poiffon dans vne petite chaudiere, sa femme qui n'est pas Chrestienne, & qui est dvn humeur hau-taine, ietta de dépit vne poignee de cendre dans la

death of Monsieur Nicollet; the first news that he heard was that. He straightway lifts his eyes to Heaven, prays to God for his soul, goes straight to our Church to recite his Rosary for the deceased, and thence to the Chapel [69] of the Hospital, where he does the same. Then he comes to see us at our abode, and finding Father de Quen in better health than he had left him on going away, he said to him these words: " My Father, I have prayed to God for you every day, I have said to him, ' My God, heal the Father who teaches us, if you see that that be well; but if you will that he die, make him go straight to Heaven.' " After that, he asked the Father what he must do in order thoroughly to expiate a fault of which he had already made confession. The Father explained to him the three kinds of atonement—alms, prayer, and fasting. The next day he goes away to the Hospital to see the sick, one of whom asked him for a sheet; he goes out without delay, proceeds to Kebec, buys a sheet at the store, and brings it to the sick man. Since then, he has always continued this charity toward the poor and the infirm, and takes a singular pleasure in comforting them, and in speaking to them of God.

Last year, being in the woods during Lent, to hunt and make his provision [70] of smoked meat, he did his own cooking apart, so as not to eat meat in Lent. One day, when he was cooking a bit of fish in a small kettle, his wife, who is not Christian, and who is of a haughty temper, spitefully threw a handful of ashes into the kettle, mocking him and prayers: our good Charles, without growing angry or saying a single word, empties the kettle, goes after some water, and puts it back on the fire; throwing, by that

chaudiere, se mocquant de luy & des prieres: nostre bon Charles fans se fascher ny dire vn feul mot, vuide la chaudiere, va querir de l'eau, & la remet sur le feu, iettant par cét acte de patience vn bon verre d'eau sur la cholere, & l'orgueil de sa femme, qui n'osa depuis rien faire.

Voyant son frere qui s'en alloit à la chaffe, & quelques autres Algonquins Chrestiens qui alloient au fort de Richelieu, il leur donna à tous chacun vne brassee de pourcelaine, large de trois doigts: c'est vn prefent de valeur parmy eux, afin qu'ils fissent tousiours estat de la priere, & prissent garde de ne se point perdre parmy les Algonquins de là haut, puis tirant [71] son frere à part (il s'appelle Euftache, & est fort bon Chrestien) il luy bailla son Crucifix, & luy dist, mon frere, priez tousiours deuant le Crucifix, & puis quand vous aurez prié baifez-le avec amour & respect, souuenez vous de moy en vos prieres, & prenez courage: reuenez le plutoft que vous pourrez, afin d'estre enseignez, souuenez-vous que Dieu est par tout, & qu'il vous void tousiours, ne faites rien de mal, gardez les Dimanches, & les Festes, ayez à cét effect vn papier qui les marque, pour moy ie ne sçay encor où i'iray, ie feray ce que me dira celuy qui commande icy, ie ne dispose pas de ma personne, & ie ne le veux pas faire: Car ie sçay que Dieu veut que nous despendions de ceux qu'il a mis c'à-bas en sa place. I'iray à la chaffe du costé qu'il me dira, puis ie remmeneray le prisонnier en fon, pays, si on m'en donne la commiffion, au cas que ie ne vous voye plus, ie vous fais heritier de tout mon petit meuble, de mon lict, de mes rets, de [72]

act of patience, a full glass of water over the anger and the pride of his wife, who after that dared to do nothing.

Seeing his brother going away to the hunt, and some other Christian Algonquins, who were going to the fort of Richelieu, he gave to each one of them an arm's length of porcelain, three fingers wide, which is a present of value among them,—so that they should always have regard for prayer, and take care not to go astray among the Algonquins up there. Then, taking [71] his brother aside (whose name is Eustache, and who is a very good Christian), he gave him his Crucifix, and said to him: “ My brother, pray constantly before the Crucifix, and then, when you shall have prayed, kiss it with love and respect. Remember me in your prayers, and take courage; return as soon as you can, so as to be taught. Remember that God is everywhere, and that he sees you always; do nothing wrong; keep Sundays and Feast days: have for this purpose a paper which marks them. As for me, I know not yet where I shall go; I will do what he who commands here shall tell me. I do not dispose of my own person, and I do not wish to; for I know that God wishes that we depend on those whom he has put here below in his place. I will go to the hunt in the direction that he shall tell me; then I will guide the prisoner back to his own country, if they give me that commission. In case I do not see you again, I make you heir to all my little furniture, to my bed, to my nets, to [72] my French dishes; you are already with me in possession of the little French house which the Fathers have given us. If I go as far as the country of the Albenaquois, with the prisoner whom I am to leave

mes plats François, vous estes desia avec moy en possession de la petite maifon Françoife, que les Peres nous ont donnée, si ie vay iufque au pays des Albenaquiois avec le prisonnier que ie dois quitter là, ie voudrois bien auoir vn interprete, pour leur parler de Dieu & de la foy, ie le ferois bien volontiers.

Cét homme femble plein de l'esprit de Dieu en ses paroles, & en ses actions, Dieu luy accorda fon desir: car il eust pour compagnon de son voyage vn ieune homme natif du pays des Abenaquiois mesme, & qui parle fort bien leur langue, & est bon Chrestien, il ont tous deux remené le prisonnier, & ont hyuerné aux Abenaquiois, où Charles a efficacement presché la loy de Dieu: mais comme ces gens n'ont cognoissance ny commerce avec autre personne qu'avec quelques Anglois habituez là, & font forts subiets à l'yrongnerie, par le moyen de la boiffon qu'ils traitêt avec les heretiques, & avec les nauires de la coste, les discours de nostre bō Chrestien n'eurêt pas tant d'effet, vn des [73] Capitaines Abenaquiois pourtant la fuiuy & a protesté qu'il abandonnoit son pays pour resider icy, & se faire instruire, afin d'estre Baptisé, il y trauaille maintenant & femble d'vne humeur docile, & desirer fortement le Baptefme: l'issuë le fera voir: il le faut esprouuer à loisir, l'experience nous apprend icy & aux Hurons que la multitude de Sauuages baptisez, & peu esprouuez ne fert pas beaucoup à l'auancement du Christianisme, nous voyons à l'œil qu'vn Sauuage bien esprouué, bien conuerty & constant en fa refolution, fait beaucoup plus pour estendre la foy & attirer toute vne nation, qu'vne multitude lasche & inconstante.

there, I would like to have an interpreter, in order to speak to them of God and of the faith; I would do so very gladly."

This man seems full of the spirit of God in his words and in his deeds. God granted him his desire: for he had as companion on his journey a young man who is a native of that very country of the Abenaquiois, who speaks their language very well, and is a good Christian. These two led back the prisoner, and wintered with the Abenaquiois, where Charles efficaciously preached the law of God; but—as those people have no acquaintance or commerce with any one else, except with some English who are wont to go there; and are much given to drunkenness by means of the liquor that they get in trade with the heretics, and with the vessels of the coast—the discourses of our good Christian had not so much effect. One of the [73] Abenaquiois Captains, however, followed him and protested that he was forsaking his own country in order to dwell here and obtain instruction, so as to be Baptized. He is working to that end now, and seems of a docile temper, and very desirous of Baptism; the result will appear,—we must prove him at leisure. Experience teaches us here and among the Hurons, that the multitude of Savages baptized and little tried, serves not much for the advancement of Christianity; we see clearly that one Savage well tried, well converted, and constant in his resolution, does much more to extend the faith and attract a whole nation, than a weak and inconstant multitude.

Our good Charles, while with the Abenaquiois, went with them to visit the English in their settlement.⁴ He took them for Frenchmen,—the Savages

Nostre bon Charles estant aux Abenaquois, fut avec eux visiter les Anglois en leur habitation, il les prenoit pour des François, ils ne sçauen pas encor distinguer les Europeans, ny de nation, ny de religion: Charles donc croit aller voir des François: estant entré il tire son Chapellet, & en fait monstre: vn Anglois prend la parole, & luy dit, c'est le Diable qui a trouué ce que tu [74] tiens, c'est vne inuention du demon: Charles fans se troubler le regarde, & luy dit: mais c'est le diable qui le fait parler & luy met ses paroles en la bouche, tu mesprises le fils de Dieu & sa Mere. L'Anglois ne sceuut que dire voyant vn homme si resolu, & qui n'entendi autre raison que sa foy. Charles tire de rechef vne belle image: car il est fourny de toutes les instructiōs de deuotion: l'heretique le voyant luy monstra vn vieil linge à terre, & luy dist, ce que tu tiens ne vaut pas mieux que cela. Charles le regarde de rechef, & luy dist. Crois-tu que Dieu te voye & t'entends. Sçais-tu bien que tu bruleras dans l'enfer, puisque tu mesprises ce que Dieu a fait & ordonné, depuis ce temps-là les heretiques le laisserent en paix.

Ce bon homme a eu la consolation de voir baptiser le Capitaine Abnaquois qui le fuiuit. Ce chapitre estoit desia escrit quand ce Profelyte pressant son baptesme se vit enrichy d'un furcroy de faueur qu'il n'attendoit pas: car Monsieur le Cheualier de Montmagny voulut estre son Parain, au nom du Grand [75] Maistre de Malte: Ce Prince vrayment zélé pour Iefus-Christ, luy rescriuant, l'exhorte de continuer son zele, & de redoubler sa ferueur, pour la gloire du Roy du Ciel, & pour le seruice de sa Maiesté tres-

do not yet know how to distinguish the Europeans, either by nation or by religion; Charles therefore believes that he is going to see some Frenchmen. Having entered, he takes his Beads, and shows them; an Englishman addresses him, saying: "It is the Devil who invented that which thou [74] holdest; it is an invention of the evil spirit." Charles, without being disturbed, looks at him, and says to him: "But it is the devil who makes him speak, and puts his own words into his mouth. Thou despisest the son of God and his Mother." The Englishman knew not what to say, seeing a man so resolute, who understood no other argument than his own faith. Charles again draws forth a beautiful image; for he is furnished with all the instructions for devotion. The heretic, seeing him, showed him an old rag on the ground, and said to him, "What thou holdest is worth no more than that." Charles looks at him again, and says to him: "Believe this, that God sees and hears thee. Know certainly that thou wilt burn in hell, since thou despisest what God has made and ordered." After that time, the heretics left him in peace.

This good man has had the comfort of seeing the Abnaquiois Captain who followed him, baptized. This chapter was already written when that Prose-lyte, urging his baptism, saw himself enriched with an increase of favor, which he was not expecting,—for Monsieur the Chevalier de Montmagny wished to be his Godfather, in the name of the Grand [75] Mas-ter of Malta. This Prince, truly zealous for Jesus Christ, writing back to him, exhorts him to continue his zeal, and to increase his fervor, for the glory of the King of Heaven, and for the service of his most

Chrestienne, qui l'honorant comme il dit, d'vn Gouuernement temporel, le fauorise bien dauantage, luy donnant vn employ où il y a tant de Couronnes à amasser pour l'Eternité: aussi est-il vray que ce braue Cheualier ne laisse perdre aucune fleur ny aucune perle qui puisse seruir pour les estoffer.

Christian Majesty,— who, honoring him, as he says, with a temporal Government, favors him much more by giving him an office in which there are so many Crowns to gather for Eternity. It is certain, moreover, that this worthy Chevalier allows no flower or pearl to be lost, which can serve as material for these.

[76] CHAPITRE VI.

DE LA VENUË DES ATTICAMEGES & DE LEUR BAPTESME.

LES Atticameges font vne des Nations que nous auons au Nort, ils demeurent à trois ou quatre iournées du grand fleue dans les terres. L'automne passé 1642. treize canots faisant enuiron foixante personnes, descendirent en traite aux trois riuieres, c'estoient mesnages entiers contre l'ordinaire de ces peuples qui n'envoyent que les plus robustes en ces voyages, à raison de l'extreme difficulté des chemins. Mais comme ils auoient vn dessein plus releué que celuy de la traite, & qui leur estoit inspiré de Dieu, les familles entieres en voulurent iouyr. En voicy l'occasion, Iean Baptiste Capitaine des Montagnets, & residens à Sillery, & qui tire luy mesme son origine du pays des Atticameges, [77] fut touché d'un zèle & desir de leur Salut. Il inuita donc leur Capitaine avec prefens selon sa coustume, pour venir voir l'habitation de Sillery, & les defers qu'on leur a fait, & ensemble entendre parler de la Loy de Dieu: ils accepterent les prefens & se refolurent d'obeyr. Le Pere Buteux qui estoit aux trois riuieres, quand ils y arriuerent, les confirma dans leur resolution, ils descendent donc à Sillery fur le commencement de Nouembre 1642. & se cabanent près de Iean Baptiste. Tous nos Chrestiens les receurêt avec beaucoup de

[76] CHAPTER VI.

OF THE COMING OF SOME ATTICAMEGES, AND OF THEIR
BAPTISM.

THE Atticameges are one of the Nations whom we have in the North; they live three or four days' journey from the great river, inland. Last autumn, 1642, thirteen canoes, containing about sixty persons, came down to the trade at the three rivers; they were entire households, contrary to the usual practice of those peoples, who send only the most robust on such journeys, on account of the extreme difficulty of the roads. But as they had a nobler object than that of trade, and one which was inspired in them of God, these families wished to attain it all together. This was the occasion of their coming: Jean Baptiste, Captain of the Montagnais, a resident at Sillery, and himself deriving his origin from the country of the Atticameges, [77] was moved with a zeal and desire for their Salvation. Accordingly, he invited their Captain, with gifts according to his custom, to come and see the habitation of Sillery, and the clearings that have been made for them, and together hear mention of the Law of God; they accepted the gifts, and resolved to obey. Father Buteux, who was at the three rivers when they arrived there, confirmed them in their resolution; they then come down to Sillery toward the beginning of November, 1642, and encamp near Jean Baptiste. All our Christians received them with much charity;

charité, chacun se cotife pour leur fournir leur petite prouisiō d'anguilles, & de bled d'inde. Voicy la façon, vn des principaux Neophytes fort de fa cabane fait vne crieē publique de la part du Capitaine, remonstrant la venuë de ces bonnes gens & leur deffein: cela suffit, chacun court à son petit magasin, prēd vn bō paquet & leur porte fans delay & gayemēt. Le Capitaine Atticamege avec cinq ou six des plus remarquables, s'en vient à Quebec pour faluer Monfeigneur le Gouuerneur, & lui rendre raison de leur arriuée [78] Iean Baptiste & Noel Tek8erimatch avec deux de nos Peres les accompagnerent, ils remonstrent donc comme Iean Baptiste leur a parlé de nostre faincte foy, & du secours que les François leur donnoient du grand foing que Mōsieur le Gouuerneur prend de ceux qui veulent croire en Dieu, que c'est ce qui les a amenez: qu'apres auoir esté instruits & baptisez, ils retourneroient en leur pays porter les nouvelles à leurs Compatriotes, Monsieur le Gouuerneur les receut avec beaucoup d'affection, les encouragea d'escouter les Peres, & bien apprendre ce qui estoit de leur Salut, puis ioignant les effects aux paroles, leur fait donner vne bonne prouision de bois & de gallette: ils s'en retournent à Sillery tous rauis de ioye & se mettent à estudier avec ardeur, le Cathechisme & les prieres, le Pere Buteux fut leur maistre. La moitié ont esté baptisez, tous les autres font Catecumenes & dans vn fort desir du mesme bon-heur. Mais on les differe pour de iustes raifons, il est bō d'esprouuer long-temps les Sauuages sur tout quand on se doute que l'intereſt tēporel [79] les porte, ou qu'ils font plus attachez à leurs erreurs; il n'y a

each one taxes himself in order to furnish them their little store of eels and of Indian corn. It is done in this fashion: one of the principal Neophytes goes forth from his cabin, and makes a public proclamation on the part of the Captain, representing the coming of these good people, and their design. That is enough; each one runs to his little store-house, takes a goodly bundle, and carries it to them without delay, and cheerfully. The Atticamege Captain, with five or six of the most notable persons, proceeds to Quebec, to greet Monseigneur the Governor, and render him account of their arrival. [78] Jean Baptiste and Noel Tekwerimatch, with two of our Fathers, accompanied them. They then relate how Jean Baptiste has told them of our holy faith, and of the help which the French were giving them; of the great care which Monsieur the Governor takes of those who are willing to believe in God,—that this is what has brought them; that, after having been instructed and baptized, they would return to their own country to carry the news to their fellow Countrymen. Monsieur the Governor received them with much affection, encouraged them to listen to the Fathers, and to learn thoroughly that which concerned their Salvation; then, adding deeds to words, he sees to it that they are given a good supply of wood and of biscuit. They return to Sillery, quite carried away with joy, and proceed to study with ardor the Catechism and the prayers; Father Buteux was their teacher. The half have been baptized; all the others are Catechumens, and exceedingly desirous of the same blessing. But they are put off for good reasons; it is well to try the Savages a long time,—especially when one suspects that temporal

nation pour barbare qu'elle fait qui n'ayt ces fuperitî-
tions. Ceux-cy dont il est question, mettent toute
leur confiance en leurs tambours, leurs festins & leurs
fu[e]ries qu'ils font pour inuoquer le manitou & pour
chaffer la maladie & la faim, ces erreurs qui ne sem-
blent que les niaiferies, les poffedoiēt puiffammēt, ils
ne croyoīēt pas eux-mefmes s'ē pouuoir iamais def-
faire, ils approuuoient pour la plus part la priere,
comme chose bonne & neceffaire: mais au reste ne
vouloīēt pas quitter leurs fuperftitions, croyans que
c'estoit s'expofer aux miseres qu'ils redoutoient le
plus, l'exemple des Chreftiens de Sillery, & l'instru-
ction continuelle les a defabufez & leur a peu à peu
arrache cette fottife de l'esprit avec les instrumens
dont ils fe feruoient pour les pratiquer: la marque la
plus certaine que quelqu'vn vouloit dōner de fa bōne
volōté, eftoit d'apporter fon tābour aux peres qui les
enfeignoiēt, plusieurs le firent dés le cōmencement
de l'hyuer & fe rēdiren capables d'estre enrolés au
nombre [80] des enfans de Dieu, ie toucheray icy ce
qui s'est paffé de plus remarquable au Bapteſme de
quelques-vns.

Le premier qui y fut receu, fut vn appellé Ani-
koutchi nommé Michel en fon Bapteſme, c'est vn
ieune homme aagé d'enuiron 25. ans qui a apporté
vn foin incroyable à fe faire instruire, & à receuoir
ce qu'on luy diroit: toutes fes penfées n'estoient que
de la priere, voire fes songes; fi bien qu'en dormant,
il luy fembloit eſcoutter quelque instruction, ou repe-
ter ce qu'il auoit appris. Vn iour le Pere le voulant
moderer, luy dist qu'il ne vint pas fi fouuent, & qu'il
fe degouteroit de la priere, fi on l'inſtruifoit fi long-

interest [79] moves them, or that they are more attached to their errors; there is no nation, however barbarous, which has not its superstitions. The latter class in question put their whole confidence in their drums, their feasts, and their sweats, which they make in order to invoke the manitou, and to drive away sickness and hunger. These errors, which seem nothing but silly nonsense, possessed them thoroughly,—they themselves did not believe they could ever get rid of them. Most of them approved prayer as something good and necessary: but, for the rest, they were not willing to quit their superstitions, believing that this was to expose themselves to the miseries which they dreaded most. The example of the Christians of Sillery, and continual instruction, have undeceived them and have, little by little, plucked away this folly of the understanding, and with it the instruments which they used for practicing their superstitions. The most certain mark of his good will that any one wished to give, was to bring his drum to the fathers who were teaching them; several did so at the beginning of the winter, and rendered themselves capable of being enrolled in the number [80] of the children of God. I will here allude to the more notable incidents which occurred at the Baptism of certain persons.

The first who was thus received, was one called Anikoutchi, named Michel at his Baptism; he is a young man about 25 years old, who has displayed incredible care to be instructed, and to receive what was said to him. All his thoughts were wholly of prayer, and even his dreams; insomuch that while sleeping it seemed to him that he was listening to some instruction, or repeating what he had learned.

temps, ne crains pas cela, dit-il, tu ne m'en fçaurois tant dire comme i'en desire, ie me puis bien fouler de viande ou d'autre chose, mais non pas de ce qui touche la foy: c'est ce qui me plaist, c'est ce que ie cheris par dessus toutes les choses du monde, tout ce que ie vois de beau parmy vous autres François, ne me touche point: il n'y a que vostre foy & vostre façon de prier Dieu, qui me rauit le cœur: ie ne souhaitte que cela de [81] vous, comme il eust apris qu'un certain, dont ie parleray cy-apres, auoit apporté son tambour au Pere, il s'y en vint aussi, & luy dist: comment tu ne m'as pas demandé le mien? le voilà, ie l'auois desia ietté, ie ne fçais où: dis moy, s'il y a quelque autre chose à quitter, afin d'estre mieux disposé à mon baptême, dis le moy au plus tôt: car ie suis près de l'executer. Ie ne me soucie plus de ce que pourroient dire de moy ceux de ma nation: ie ne voudrois pas en tout autre chose leur desplaire; mais en ce qui est de la foy & du seruice de Dieu, il m'importe peu de leur plaisir ou desplaire. Ils se mocquent de moi, de ce que ie vay quelquefois coucher chez vous, ie ne m'en mets guere en peine, ie le fais pour gagner le temps, & l'occasion: tu n'as pas de loisir le long du iour, que tu visites les Cabanes; la nuit tu as le temps de m'enseigner. Vn foir tout tard, le Pere retournant des Cabanes où il auoit fait l'instruction, tomba du haut en bas d'une montagne fort glissante, & enfonça dans les neiges, la cheute fut assez rude & dangereuse. Ce bon ieune homme qui l'accompagnoit [82] afin d'apprendre toujours quelque bon mot, le voyant en cet estat, & une petite lanterne à sa main, pour se sauver des precipices.

One day, the Father, wishing to moderate him, told him that he should not come so often, and that he would lose his taste for prayer, if he were taught so long. "Fear not that," he said; "thou couldst not tell me so much of it as I desire. I can indeed surfeit myself with meat or other things, but not with that which concerns the faith; that is what I like, that is what I cherish above all things in the world. Whatever beautiful thing I see among you French, touches me not: it is only your faith and your manner of praying to God, which ravishes my heart; I desire only that from [81] you." When he had learned that a certain man, of whom I shall speak hereinafter, had brought his drum to the Father, he came on the same errand, and said to him: "Why hast thou not asked for mine? here it is; I had already thrown it away, I know not where; tell me if there is anything else to be given up, so as to be better prepared for my baptism; tell me at once, for I am ready to carry it out. I care no more for what those of my nation might say of me; I would not in anything else displease them, but in that which is of the faith and of the service of God, it matters little to me to please or displease them. They mock at me because I sometimes go to spend the night with you, but I scarcely vex myself for that. I do so in order to gain time and opportunity; thou hast no leisure during the day, when thou art visiting the Cabins; at night thou hast the time to teach me." One evening, quite late, the Father, returning from the Cabins where he had given instruction, fell from top to bottom of a very slippery hill, and sank in the snows; the fall was quite severe and dangerous. This good young man—who was accompany-

pices de glaces & de neiges; s'escria, ô que les Sauuages qui ne veulent pas croire, ne voyent ils la peine que vous prenez pour eux, ils iugeroient par là que la priere est vne chose de consequence; & en effect plusieurs de ses compatriotes estoient touchez, voyās qu'on ne s'epargnoit ny foir ny matin parmy des chemins & des tēps si rudes, pour les enseigner. Ce ieune hōme donc fut choisi avec vne ieune fille sa parente, aagée d'enuiron quinze ans, fort modeste, d'un bon esprit, & bien instruite, afin d'estre, comme les premices de la foy entre les autres de cette nation du Nort. Nous priaſmes Mōſieur le Gouuerneur d'honorer leur baptesme, & de feruir de Parain, il le fit fort volontiers, & choisit pour cét effet l'Hospital consacré au precieux sang de Iefus-Christ. Les principaux Sauuages s'y trouuerent tous. Ce ieune homme & cette ieune fille estoient rauis d'aife de leur bonheur, ils respondirent à toutes les questions & [83] interrogations avec vne hardiesse & modestie qui ne reffentoit rien du Sauuage. Monsieur le Gouuerneur donna le nom de Michel au ieune homme, nous esperrons que le glorieux Archange proteeteur de toute l'Eglise, estend[r]a fon bras & fa force pour la defense de ces nouueaux Chrestiens du Nord, & de ces peuples les plus delaiffez du monde. La fille fut nommee Marie. Apres le baptesme Monsieur le Gouuerneur fit vn festin remarquable pour le pays, à quarante des premiers Sauuages. Les Atticamegues le remercierent, & luy tesmoigneron vn grand contentement de voir cét heureux commencement parmi leur nation. En voicy vn autre qui n'a pas tesmoigné moins d'ardeur & de courage en son baptesme: c'est

ing him, [82] so as to be always learning some good word—seeing him in this plight, with a small lantern in his hand in order to save himself from the precipices of ice and snow, exclaimed: “Oh, that the Savages who will not believe might see the pains that you take for them; they would judge by that, that prayer is a thing of consequence.” And, in fact, several of his fellow countrymen were touched, seeing that no pains were spared either morning or evening, amid roads and weather so rough, in order to teach them. This young man was then chosen, together with a young girl his kinsmaid, about fifteen years old, very modest, of a good mind, and well instructed,—that they might be, as it were, the first fruits of the faith among the others of that nation of the North. We begged Monsieur the Governor to honor their baptism, and to serve as Godfather; he did so very willingly, and chose for this purpose the Hospital consecrated to the precious blood of Jesus Christ. The principal Savages were all there. This young man and this young girl were delighted with their good fortune; they answered all the questions and [83] interrogations with a confidence and modesty that indicated nothing of the Savage. Monsieur the Governor gave the name of Michel to the young man; we hope that the glorious Archangel, protector of the whole Church, will stretch forth his arm and his might, for the defense of these new Christians of the North, and of these peoples, the most forsaken in the world. The girl was named Marie. After the baptism, Monsieur the Governor made a feast, remarkable for the country, for forty of the leading Savages. The Atticamegues thanked him, and showed him their great satisfaction at

vn appellé Antoine ou Oüabakoüachits, aagé d'environ cinquante ans: ce fut luy qui le premier de tous apporta son tambour au Pere, apres l'auoir ouy dis-courir vn soir à l'ordinaire des choses de Dieu, il s'es-cria tout haut, il est vray tu as raison, & ie proteste deuant tous ceux qui m'escoutent que ie ne veux plus auoir de recours au diable, [84] ny à mes super-fitions, ie les defauoüie, & en quitte tous les instru-mens, & veux estre baptisé, tien voilà mon tambour, il le iette deuant tous, & comme ce fut le premier qui fist publiquement & hardiment cette action, il fut fort loüié de tous les Chrestiens. Cét homme a de grands sentiments des choses de Dieu & de la foy, il n'y a rië, disoit-il vn iour, qui m'atriste tant que de voir que i'ay si long-temps obey au diable, & n'ay pas cognu celuy qui a tout fait, & qui conserue tout, & i'ay si peu de chose pour l'honorer & le prier. Ah! que ne suis-ie comme mes enfans qui estans encor ieunes, ont l'esprit vif & la memoire bonne, pour retenir ce qu'on leur enseigne. Ie me veux souuent fascher contre eux de ce qu'ils ne m'enseignent pas tant, comme ie voudrois. C'estoit vn plaisir de voir cét homme aagé de cinquante ans se faire instruire par vne sienne petite fille de dix ans, il la faisoit seoir aupres de luy, repetoit apres elle son *Pater*, son *Aue*, & toutes les prieres, se faisoit interroger du Catechisme, comme vn Ecolier par son Maistre, il fut baptisé à nostre-Dame des [85] Anges, avec vne singuliere consolation de nos Peres qui y assisterët. Il faisoit vn froid violent, & tel que plusieurs en ont eu quelquefois les bouts des pieds & des mains gelees, il demeura les mains iointes pendant toutes les

seeing this happy beginning among their nation. Here is another who has shown no less of ardor and courage in his baptism; he is one called Antoine, or Ouabakouachits, aged about fifty years,—it was he who the first of all brought his drum to the Father. After having heard him discourse one evening, as usual, concerning the things of God, he exclaimed aloud: “It is true; thou art right; and I protest before all those who are listening to me, that I will no longer have recourse to the devil, [84] or to my superstitions. I disavow them and give up all the instruments thereof, and wish to be baptized. See, there is my drum;” he throws it down before all, and, as he was the first to do this action publicly and boldly, he was much praised by all the Christians. This man has high opinions of the things of God and of the faith. “There is nothing,” he said one day, “which so saddens me as to see that I have so long obeyed the devil, and have not known him who has made all, and who preserves all; and I have so little wherewith to honor him and pray to him. Ah! why am I not like my children, who, being still young, have a quick wit and a good memory for retaining what is taught them. I am often inclined to be angry at them, because they do not teach me as much as I would like.” It was a pleasure to see this man, fifty years old, being taught by his own little girl of ten years; he would make her sit beside him, and repeat after her his *Pater*, his *Ave*, and all the prayers; and would have her question him in the Catechism, like a Pupil by his Teacher. He was baptized at nostre-Dame des [85] Anges, with especial consolation to our Fathers who were there present. It was intensely cold weather,—so much so that

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ceremonies du Baptefme, & respondit tousiours avec vn sentiment de deuotion & d'humilité, qui parroissoit en tout son exterieur. On baptifa apres luy son fils, aagé de sept ou huit ans, il voulut encor affister à toute la ceremonie, & l'encourager par paroles & par gestes à se comporter modestement en cette action: à la fin il luy dist, mon fils prend courage, c'est maintenant qu'il faut estre ennemy de tout ce que Dieu deffend, c'est maintenant qu'il faut estre sage, apprend bien les prieres, & les retiens, afin de me les enfeigner: Cét homme est vn des plus considerables des Atticameges?

En voicy vn troisiesme appellé Oüeratchenon, qui merite icy place: c'est le cousin de Michel, duquel i'ay parlé cy-deuant, il est dvn naturel hardy, & entrant, ce qui a fait differer son Baptefme affez long-temps: mais les grandes [86] instances qu'il en a fait, luy ont ouuert la porte: il est vray que l'on auroit de la peine à croire tout ce qu'il a fait pour paruenir à son dessein. Du commencement qu'il eut resolu de poursuivre le baptesme: il alla chercher son tambour enseuely, ie ne sçay où dans les neiges, & vint trouuer le Pere: tien luy dist-il, voilà ce qui a esté autrefois ma plus grande attache: puis que ie le quitte, i'abandonne toutes mes superstitions, ne crains point de me baptifer: ie suis marié, ma femme veut estre baptisée, mon fils l'est desia, & ma mere aussi, qui t'empesche donc de me faire le mesme: fois assuré de moy, ie n'auray iamais honte de professer la foy, depuis que ie sçais les prieres, ie les ay fait dire publiquement chez moy le matin, & le foir: dis moy si tu desire encor quelque chose, ie le feray. Ie te veux

several persons sometimes had the extremities of their feet and hands frozen by it. He remained, with clasped hands, during all the ceremonies of the Baptism, and always answered with a sense of devotion and of humility, which appeared in his whole bearing. They baptized after him his son, seven or eight years old; he further wished to be present at the entire ceremony, and to encourage him by words and by gestures to behave himself modestly in this action. At the end, he said to him: "My son, take courage; it is now that you must be enemy of everything which God forbids; it is now that you must be wise. Learn the prayers well, and remember them, so as to teach them to me." This man is one of the most considerable of the Atticameges.

Here is a third, called Oueratchenon, who deserves place here: he is the cousin of Michel, of whom I have spoken previously. He is of a bold and forward nature, which has caused his Baptism to be deferred a considerable time; but the great [86] entreaties that he made for it, have opened the door to him,—indeed, one would find it hard to believe all that he has done in order to attain his object. As soon as he had resolved to seek baptism, he went in quest of his drum, buried somewhere in the snows, and came to find the Father. "See," he said to him, "that is what was formerly my greatest attachment; since I give it up, I forsake all my superstitions. Fear not to baptize me; I am married,—my wife wishes to be baptized, my son is so already, and my mother also; what then hinders you from doing the same to me? Be assured of me, I shall never be ashamed to profess the faith. Since I have known the prayers, I have had them said openly at my

encor esprouuer, luy dist le Pere, il patiēta quelque temps, puis interposa par plusieurs fois les Religieuses, afin d'interceder pour luy, & voyant qu'on differoit encor, il va trouuer le Pere en particulier, & luy dist, or çà si ie meurs sans baptesme à qui en fera la faute, tu en repondras [87] à Dieu: car ie le souhaitte avec ardeur, i'ay fait tout ce que tu m'as dit, i'ay apres tout ce que tu m'as enseigné, ie le fçay par cœur, & me voila prest à en faire encor dauantage, & mourir plutoft que rien faire contre la foy, ou la quitter: & apres tout celà tu me refuse, & que feray-ie, s'il me faut demeurer tout cét hyuer sans estre baptisé, & courir les dangers de mon salut, i'ayme mieux hyuerner icy aupres de toy, si tu en és content, enfin il fist tant qu'il obtint le baptesme, & fut nommé Iean, il s'est tres-bien comporté depuis ce temps là. Vn iour de Dimâche, sur le tard le Pere entrant en sa cabane, le trouua recitant son Chapellet fort deuotement. Sa priere estant finie, c'est dit-il, pour satisfaire à la faute que i'ay faite de n'auoir pas aujour-d'huy assisté à la Meffe, estant allé depuis cinq iours à la chasse, pour nourrir ma famille. Le Pere luy dist qu'il n'y auoit point de faute, puis qu'il n'auoit peu retourner à temps, il est vray, dist-il: mais pourtant il faut satisfaire de ce que ie n'y ay pas assisté. Vn sien camarade se pleignant à luy de ce qu'il ne scauoit pas les prieres, & ne les pouuoit [88] retenir, ce n'est pas de merueille, luy dist-il: car tu ne crois pas fermement & de cœur ce qu'on t'enseigne, & ainsi tu ne te mets pas en peine de l'apprendre, ton esprit ne s'y applique qu'à demi, pour moy ie suis affeuré dans mon cœur, que ie crois & tiens pour

house, morning and evening; tell me if you desire anything further, and I will do it." "I wish to prove you further," said the Father. He was patient for some time, then several times brought forward the Nuns to intercede for him; but, seeing that we still deferred, he goes to find the Father in private, and says to him: "Come now, if I die without baptism, who will be to blame? Thou wilt answer for it [87] to God, for I desire it with ardor. I have done all that thou hast told me; I have learned all that thou hast taught me,—I know it by heart; and behold me ready to do still more, and to die, rather than do aught against the faith, or give it up; and, after all that, thou refusest me. And what shall I do, if I must still continue all this winter without being baptized, and incur dangers to my salvation? I would rather winter here near thee, if thou art so satisfied." Finally, he did so much that he obtained baptism, and was named Jean; he has behaved himself very well since that time. One Sunday, toward evening, the Father, entering his cabin, found him reciting his Rosary very devoutly. His prayer being done, "This," he said, "is in order to atone for the fault which I have committed by not having been present to-day at Mass, having gone five days ago to the hunt, in order to feed my family." The Father told him that there was no fault in this, since he had not been able to return in time. "It is true," he said; "but nevertheless I must make amends, because I was not present there." A comrade of his, lamenting to him that he did not know the prayers, and could not [88] remember them,—"It is no wonder," Jean said to him; "for you do not firmly and heartily believe what is taught

certain tout ce que l'on nous enseigne, & ainsi i'employe toutes mes forces, pour le comprendre & le retenir, & en effect il s'appliquoit avec tant d'effort qu'il conceut & aprit par cœur tout le *Pater* en moins d'une demie-heure, au reste qui cognoistra les Sauuages, s'estonnera de la liberté qu'il eut à reprendre son camarade: car ie diray en passant, que c'est vne chose estoynante du respect que les Sauuages fe portent en ce poinct lvn à l'autre, quoy qu'ils soient priuez de l'humilité, & ayēt vne entiere liberté, de faire & dire tout ce qu'ils veulent dans leurs cabanes, toutesfois en ce qui est de se reprendre, ils y vont avec vne circōspection, & prudence estrange.

Deux autres furent baptisez en la Chappelle des Vrfulines, Guillaume Pataouabi & Anne sa femme tous deux [89] aagez d'enuiron vingt-cinq ans, il se font rendus signalés non seulement à apprendre les prières: mais encor à les enseigner aux autres. Quant le Pere commēça de les instruire, ils cōtoient les poincts & les demandes sur leurs doigts: mais le nombre venant à surpasser celuy des doigts, ils les marquoiēt sur des escorces faisants certaines figures qui leur reprefentoient le sens de quelques article, & s'appliquoient avec grande contention pour le comprendre & le retenir, & puis l'enseigner aux autres. La femme auoit encor sa mere aagée d'enuiron cinquante ans, dvn fort bon naturel, & qui sembloit nay pour la deuotion: mais au reste qui auoit vn extreme peine à retenir ce qu'on luy enseignoit. Cette femme donc se mit à ayder sa mere avec vn grand zèle: cette bonne vieille aussi s'y appliqua de cœur, en forte qu'avec le fecours de sa fille, elle apprit par cœur en

you, and so you do not exert yourself to learn it,— your mind applies itself only by half. As for me, I am assured in my heart that I believe and hold for certain all that they teach us, and thus I employ all my powers in order to understand it and retain it." And, in fact, he applied himself with so much effort that he understood and learned by heart the whole *Pater* in less than a half-hour. Moreover, one who shall understand the Savages will be astonished at the liberty that he took in reproving his comrade; for I will say, in passing, that it is astonishing, what respect the Savages show to one another in this regard. Although they are void of humility, and have an entire freedom to do and say whatever they like in their cabins, nevertheless, in the matter of reproving one another, they proceed with a strange circumspection and prudence.

Two others were baptized in the Chapel of the Ursulines: Guillaume Pataouabi and Anne his wife, both [89] aged about twenty-five years. They have signalized themselves, not only in learning the prayers, but also in teaching them to the others. When the Father began to instruct them, they would count the points and the questions on their fingers; but, the number coming to exceed that of the fingers, they would mark them on pieces of bark, making certain figures which represented for them the sense of some clause; they would apply themselves with great intensity to understand it and retain it, and then to teach it to the others. The wife had also her mother, about fifty years old, very good-natured, and who seemed born for devotion,—but who had, withal, extreme difficulty in retaining what was taught her. This woman then began to aid her mother

moins de trois ou quatre iours le Pater, l'Aue, & le Credo. Le mary n'en fist pas moins de son costé: car ayant vn sien frere dvn esprit grossier, mais de bonne volonté, il passoit la meilleure partie du iour à rebatre [90] aupres de luy les prières & l'instruction, & à les luy faire repeter avec vne patience admirable & qui ne pouuoit proceder que d'vne vraye charité depuis leur Baptême, ils nous ont donné de beaux exemples de vertu.

Le Mary entrant vn iour en sa cabane vit vn tambour fait à la Françoise, il le prend & le met en pieces, disant ie sçay bien que cela n'est pas mauuaise: mais pourtant il ne le faut pas garder de peur de faire resouuenir les autres de leurs tâbours & superstitions deffendues. Il n'y a rien, disoit-il vn iour, qui ne me fasse resouuenir de Dieu de quelque costé que i'aille, ie ne peux rien voir qui n'ayt esté fait de luy, & où sa puissance & sa bonté n'apparoissent, la veuë des creatures me fert pour croire qu'il y a vn Dieu qui les a faict & pour l'aymer. Comme il fut prest à partir pour retourner en son pays, le sieur Tronquet qui auoit esté son parin luy fist vn present: ce bon Sauusage demeura quelque temps fans mot dire, puis se tournant vers le Pere Buteux là present luy tint ce discours. Ie ne sçay en qu'elle considération cet honneste homme [91] fait ce present, si c'est pour m'inuiter à garder la Foy, il ne faut que le feu d'Enfer pour m'arrester & me tenir en mon devoir: si c'est affin que ie me souienne de luy, ie ne m'en sçaurois oublier, si ie n'oublie le nom de Guillaume qu'il m'a donné, & que ie cheris infiniment: si c'est pour monstrar sa liberalité en mon endroit, ie ne

with a great zeal; the good old woman also applied herself heartily, so that, with the help of her daughter, she learned by heart, in less than three or four days, the Pater, the Ave, and the Credo. The husband did no less on his side: for, having a brother of his,—of a gross mind, but having good will,—he would spend the best part of the day in rehearsing [90] beside him the prayers and the instruction, and in making him repeat them, with an admirable patience, which could proceed only from a true charity. Since their Baptism, they have given us noble examples of virtue.

The Husband one day, entering his cabin, saw a drum made on the French pattern; he takes it and tears it to pieces, saying, “I know well that that is not bad; but yet I must not keep it, for fear of causing the others to remember their drums and forbidden superstitions.” “There is nothing,” he said one day, “which does not remind me of God; in whatever direction I go, I can see nothing which has not been made by him, and wherein his power and his goodness do not appear. The sight of creatures helps me to believe that there is a God who has made them, and to love him.” When he was ready to go away, on the return to his own country, sieur Tronquet,⁵ who had been his godfather, made him a present. This good Savage remained some time without saying a word, then, turning toward Father Buteux, there present, he spoke to him as follows: “I know not on what account that excellent man [91] makes me this present; if it be to engage me to keep the Faith, it needs no more than the fire of Hell to check me, and hold me in my duty. If it be to the end that I remember him, I could not forget

peux autre chose que le remercier, ce que ie fais de cœur & le prie de croire que iamais ie ne quitteray la foy en laquelle il m'a seruy de parain: ceux qui estoïent là prefens, n'attendoient pas cette responce sur le champ d'vn Sauuage.

Le Capitaine des Atticamegues [n]e fut pas Baptisé pour lors, il auoit bonne volonté: mais non pas toutes les dispositions necessaires fa femme le deuança & obtint le Baptefme par sa ferueur, & sa constance & depuis gagna si bien son mary qu'elle le faisoit prier Dieu foir & matin, & l'obligea doucement de quitter son tambour, qu'on croyoit qu'il n'abandonneroit iamais qu'à la mort; tant il y estoit attaché & fe vantoit d'auoir conserué sa vie & celle de ses gens par [92] les Iongleries qu'il fait avec cet instrument. Or quoy qu'il le quittast, on différa pourtant iusques au prin-temps son Baptefme, affin de le rendre plus folide: voicy vn cas de conscience que sa femme proposa au Pere, lors qu'elle estoit preste à partir, si mon mary, dist-elle qui n'est pas encor Baptisé veut faire quelque festin où le Diable soit honoré, ie feray obligée selō nostre coustume d'aprester la chaudiere, que feray-ie là deffus: ce sera bien fait, dit le Pere de n'y pas mettre la main & de dire à ton mary que tu as renoncé au Diable, & qu'il en doit faire autāt. Que si néātmoins tu iugeois qu'il te deust molester au s'alterer contre la Foy, pour ce subiet: tu pourrois te comporter comme à l'ordinaire, sans pretendre autre chose qu'obeyr à ton mary, & luy apprester à manger. Arriue qui voudra, dist-elle, ie suis toute resoluë de n'en rien faire, celuy qui a tout faict, me donnera des forces.

him, unless I forget the name of Guillaume which he has given me, and which I cherish infinitely. If it be to show his liberality toward me, I can do nothing else than thank him, which I do heartily, and beg him to believe that I will never give up the faith in which he has served me as godfather." Those who were there present were not expecting this answer on the spot, from a Savage.

The Captain of the Atticamegues was not Baptized at that time; he had good will, but not all the necessary preparation. His wife outstripped him, and obtained Baptism by her fervor and her constancy; and she then so effectually gained her husband that she made him pray to God evening and morning, and gradually obliged him to give up his drum,—which, it was believed, he would never abandon till death, so attached was he to it; and he kept boasting of having preserved his own life and those of his people by [92] the Juggleries that he performed with that instrument. Now, although he gave it up, his Baptism was nevertheless deferred until the spring, so as to render him more steadfast. Here is a case of conscience which his wife proposed to the Father, when she was ready to go away: "If my husband," said she, "who is not yet Baptized, wishes to make some feast at which the Devil shall be honored, I shall be obliged, according to our custom, to prepare the kettle; what shall I do in that event?" "It will be well," says the Father, "not to have a hand in it, and to tell thy husband that thou hast renounced the Devil, and that he ought to do the same. But if, nevertheless, thou shouldst judge that he might molest thee, or weaken toward the Faith on that account, thou couldst behave as usual,

Vn bon vieillard (c'estoit le plus aagé de la troupe) s'estant venu confesser auant que partir, dist au Pere, c'est pour la derniere fois que ie te parleray, mon [93] corps s'en va en pouriture, ie le laifferay dans les bois: mais mon ame ne peut mourir; prend courage à prier Dieu pour moy. Pense en ton cœur que ie feray mort avec la Foy, & le desir d'aller au Ciel: quoy qu'il arriue ie ne reprendray iamais mes superstitions: en verité ie te remercie de mon Baptefme & de m'auoir appris le chemin du Ciel, que te rēdray-ie pour la peine que tu as de m'enfeigner? si i'auois des forces pour aller à la chasse, ie te ferois present du premier Oreignac que ie tuérois, il ne me reste rien qu'vn petit fac à petun, que i'ay ornay & enioliliuay cōme tu vois: le voilà, ie te le donne. Le Pere, luy respondit en fouriant, ie t'enseigne pour Dieu & pour l'amour que ie porte à ton ame & non pour tes biens, garde le, i'attens la recompense de Dieu, aye courage & perfeuere constāment, affin d'aller au Ciel.

Vne bonne vieille apres son Baptefme ayant ouy raconter quelque chose des grandeurs de la France, dist au Pere: ie croy que tout ce que vous dites de vostre pays, est vray, mais ce n'est pas ce que ie desire le plus, i'ayme mieux le [94] Paradis que tout cela: si i'y suis vn iour comme i'espere, ie verray tout le monde, & ce qui est encor de plus beau que le monde: en verité ie soupire apres cette maifon eternelle & voudrois y pouuoir mener tous mes gens avec moy ie brusle d'vn desir de les voir tous conuertis: ô que ie voudrois bien fçauoir tout ce que tu fçais: i'enseignerois mes enfans & mes nepueux, qui font

without claiming anything else than to obey thy husband and prepare for him to eat." "Come what will," said she, "I am quite resolved to do nothing for such a feast; he who has made all will give me strength."

A good old man (he was the oldest of the band), having come to confess before going away, said to the Father: "It is for the last time that I shall speak to thee, my [93] body is going into decay. I shall leave it in the woods; but my soul cannot die; take courage to pray God for me. Think in thy heart that I shall have died in the Faith, and in the desire of going to Heaven; whatever happens, I will never take back my superstitions. Truly, I thank thee for my Baptism, and for having taught me the way to Heaven,—how shall I repay thee for thy trouble in teaching me? If I had strength to go to the hunt, I would make thee a present of the first Moose that I should kill. I have nothing left but a little tobacco pouch, which I have ornamented and beautified as thou seest; there it is, I give it to thee." The Father answered him, smiling: "I teach thee for God, and for the love that I bear to thy soul, and not for thy goods; keep it, I await the recompense from God. Have courage and persevere constantly, so as to go to Heaven."

A good old woman, after her Baptism, having heard some account of the grandeurs of France, said to the Father: "I believe that all thou sayest of thy country is true, but that is not what I desire the most,—I prefer [94] Paradise to all that. If I am there some day, as I hope, I shall see all the world, and what is still more beautiful than the world. Indeed, I sigh after that eternal house, and would I

là haut dans les bois, ou ils viuent comme des bestes, prends courage toy qui es amy de Dieu, à nous enfeigner! ô si tu te pouuois embarquer au prin-temps avec nous, tu nous instruirois dans nostre pays, que ferons-nous fans Meffe, fans Confession & fans maistre? Ce dernier sentiment auquel nous ne pouuions pas encor satisfaire estoit commun à tous ces pauures gës, & nous tiroit les larmes des yeux: mais pourtant ce n'estoit pas ce qui nous affligeoit le plus. Le peu de moyen que nous auions de les deffendre eux & les autres Sauuages contre les Hiroquois leurs ennemis, nous dönoit bien plus viuemët au cœur, & detrempoit la joye que nous auions de leur conuersion, d'vn amertume extreme: [95] i'en parleray cy-apres. Ie reuiës encor vn peu à cette bonne vieille: quand on faisoit les prieres, elle ne pouuoit permettre qu'aucun de ses Compatriotes fuffët assis, elle les exhortoit à ioindre les mains & se tenir modestement & si c'e stoient des enfans elle prenoit elle mesme leurs mains & leur faisoit ioindre durant les prieres. Voyant entrer le Pere en sa cabane, elle dist à son fils, voicy le Pere, prends courage & faits ce que tu as refolu: au mesme temps le ieune homme tire ses deux tambours & les donne au Pere avec ces parolles, tien voila mes tambours, ie les quitte: la mere adiousta, cela veut dire qu'il renonce au Diable & demande le Baptesme: cela est vray, dist le fils, & ie croy qu'on me l'accordera, quand ie fçauray les prieres: mais puisque ie te donne la chose en laquelle i'espérois beaucoup pour ma consolation, il faut aussi que tu me dönes vne chose que tu cheris grandement, ie veux dire vn Chappellet pour honorer la Mere du Fils de

could lead thither all my people with me. I burn with a desire to see them all converted. Oh, but I would like to know all that thou knowest! I would teach my children and my nephews, who are up there in the woods, where they live like beasts. Take courage, thou who art a friend of God, to teach us! Oh, if thou couldst embark with us in the spring, thou shouldst instruct us in our own country! What shall we do without Mass, without Confession, and without a teacher?" This last sentiment, which we were not yet able to satisfy, was common to all these poor people, and drew tears from our eyes; but yet it was not that which most grieved us. The slight means that we had to defend them and the other Savages against the Hiroquois, their enemies, gave us much keener pangs at heart, and tempered the joy that we had at their conversion, with extreme bitterness; [95] I will speak of it subsequently. I recur a little more to that good old woman; while prayers were being said, she could not permit that any of her fellow Countrymen should be seated,—she would exhort them to fold their hands, and demean themselves modestly; and if they were children, she would herself take their hands, and make them fold them during the prayers. Seeing the Father enter her cabin, she said to her son: "Here is the Father; take courage, and do what thou hast resolved." At the same time, the young man draws forth his two drums, and gives them to the Father, with these words: "See, there are my drums, I give them up." The mother added: "That means that he renounces the Devil and requests Baptism." "That is true," said the son, "and I believe that it will be granted me, when I shall know the prayers: but since

Dieu: le Pere luy en promist vn, si tost qu'il auroit appris à le dire, ce qui fut bien tost fait: il n'est pas croyable cōbien [96] ces bonnes gens font portés à cette deuotion de dire leur Chappellet en l'honneur du Fils de Dieu & de sa tres-Sainte Mere, & combien ils font passionnés d'en auoir, fur tout qui foient vn peu gros & beaux pour les porter pēdus à leur col. Voicy vne chose qui fera honte à plusieurs enfants de France: le Pere demandoit vn iour à vne petite fille si elle vouloit aller au Ciel, & où voudrois ie aller donc, fist elle: mais dist le Pere en riant, les filles qui n'obeissent point à leurs parens comme toy ne vont pas au Ciel: & comment dis-tu cela toy? puisque tu pries & que tu enseignes qu'il ne faut pas mentir ny detracter? tu fais lvn & l'autre, tu ments & tu parles mal de moy: car ie ne defobey iamais à mes parēs, & n'ay garde de le faire à present que ie cognois Dieu & ayime la priere. La Mere qui estoit là prefente, la feonda: vn autre se mit de son costé & toute la cabane eust esté contre le Pere, s'il n'eust confessé qu'il auoit dit cela en riant & pour l'esprouuer.

Les enfans qu'on a Baptisés à l'vfage de raison, ont donné des tefmoignages [97] d'un bon esprit, ils conçoivent promptemēt, retiennent aisement, & se font rendus fort assidus au Catechisme; ce qui n'a pas peu seruy pour les plus grands qui ont appris les prières des plus petits, il est arriué souuent que le Pere voulant apprendre le Pater, l'Aue, & le Credo, à des personnes aagés, ils luy disoient: ie scay desia tout cela, mon fils ou ma fille me l'ont appris, ce moyen a tres bien réussī: mais il faut auoier que le grand

I give thee the thing in which I was hoping much for my consolation, thou must also give me a thing which thou greatly cherishest,—I mean a Rosary, in order to honor the Mother of the Son of God.” The Father promised him one, as soon as he should have learned to say it, which was soon done. It is incredible how much [96] these good people are inclined to this devotion of saying their Rosary in honor of the Son of God and of his most Blessed Mother, and how eager they are to have them,—especially those which are rather large and handsome, to wear them suspended about their necks. Here is an incident which will cause shame to many children of France: the Father was one day asking a little girl if she wished to go to Heaven. “ And where, then, should I wish to go?” said she. “ But,” said the Father, smiling, “ girls who, like thee, do not obey their parents, do not go to Heaven.” “ And why dost thou say that, since thou prayest, and teachest that we must not lie or slander? Thou dost both,—thou liest, and thou speakest ill of me; for I never disobey my parents, and am careful not to do so, now that I know God and love prayer.” The Mother, who was there present, seconded her; another put himself on her side, and the whole cabin would have been against the Father, if he had not confessed that he had said that in jest, and in order to try her.

The children who have been Baptized at years of discretion, have given evidences [97] of a good mind; they quickly apprehend, retain easily, and have become very diligent in the Catechism; which has been not a little useful for the older ones, who have learned the prayers from the younger. It has often happened that, the Father wishing to teach the

desir qu'ils ont eu d'apprendre, & leur bō naturel y ont bien feruy. Le Pere entrant le soir en la cabane du Capitaine, pour y faire les prieres & l'inſtruction, on alloit incontinent aux autres cabanes les aduertir; chacun venoit, tous fe mettoient à genoux iognoint les mains & fermoient les yeux pour prier & repeter avec plus d'attention, si quelqu'vn ne quittoit pas incontinent la besongne qu'il auoit en main, il estoit rudement repris: vne petite fille ayant voulu mettre vn pruneau en fa bouche qu'on luy auoit dōné pour auoir bien respondu, trois ou quatre la frapperent fur le champ, & la firent quitter: vne autre fille aagée de [98] sept ans, voyant fa sœur aifnée badiner avec ie ne fçay quoy qu'elle tenoit en fa main, luy arracha difant, c'est le Diable qui te met cela en main. Quant le Pere expliquoit quelque poinct, chacun marquoit fur ses doigts si tost qu'il ouuroit la bouche: c'estoit vn plaisir de les voir tous leuer les mains en l'air & plier les doigts felon le nombre des propositions qu'il faisoit, & comme cela n'estoit pas affez capable d'aider la memoire, la plus part peignoient ou faisoient des marques fur des eſcorces avec de la peinture rouge, à la fin ils perfuaderent au Pere de figurer luy-mefme fur vn papier, ce qu'il leur deuoit expliquer: il faisoit donc certaines marques ou lettres qui signifioient le fens des chofes: chacun voyant le papier attaché au haut de la cabane le deuoroit des yeux: le Pere avec vne baguette leur montroit ce que vouloit dire chaque lettre ou figure, aprés qu'il auoit parlé ceux qui penſoient auoir cōpris, prenoient la baguette & en repetāt, faifoient comme ceux qui expliquēt des enigmes, cette façon iointe à leur ferueur &

Pater, the Ave, and the Credo to persons of age, they would say to him: "I know all that already; my son or my daughter has taught it to me." This method has succeeded very well; but one must acknowledge that the great desire to learn which they have had, and their good nature, have availed much therein. The Father entering the Captain's cabin at evening in order to hold prayers and instruction there, they would go straightway to the other cabins to notify them. Every one would come; all would kneel, fold their hands, and close their eyes in order to pray and repeat with more attention. If any one did not immediately quit the task that he had in hand, he was severely reproved. A little girl having wished to put in her mouth a prune that had been given her for having answered well, three or four struck her forthwith, and made her stop. Another girl, aged [98] seven years, seeing her elder sister toying with something or other that she held in her hand, seized it from her, saying, "It is the Devil who puts that in thy hand." When the Father was explaining some point, each one would note it on his fingers, as soon as he opened his lips. It was a pleasure to see them all raise their hands in the air, and bend their fingers, according to the number of the propositions that he made; and as that was not quite sufficient to aid the memory, most of them would paint or draw marks on pieces of bark, with red paint. At last, they persuaded the Father himself to represent on a paper what he had to explain to them. He would therefore make certain marks or characters, which signified the meaning of these things; each one, seeing the paper fastened aloft in the cabin, devoured it with his eyes; the Father,

bonne volonté, ne seruoit pas [99] peu à leur faire comprendre les mysteres de nostre saincte Foy: les Chrestiens de Sillery estoient remplis de ioye de voir vn tel succez parmy leurs alliés, & y contribuoient de leur costé puissammēt. Vn entre autre alloit vn iour criant tout haut autour des cabanes: Atticamegues prenez courage croyez fermemēt, si c'est tout de bon que vous croyez: vous priserez la Foy par deffus toutes les chofes du monde: nous l'experimensions maintenant en vous autres nous qui croyons desia depuis quelques Années, nous sentons combien c'est vn grand bon heur de cognoistre Dieu & fçauoir le chemin du Ciel, les femmes Algonquines en faisoient autant de leur costé: le Pere en rencontra vn iour vne appellée Angelique qui les exhortoit, il l'encouragea & luy dist: tu fais bien; cōtinuë, elle repart ie le fais de bon cœur: mais que fçauroit dire vne pauure vieille comme moy, finon de leur apprendre à dire le Chappellet, & de le reciter moy-mefme pour eux, cette humilité estoit loüable: mais au fond quand nous l'entendions expliquer les misteres de nostre [100] saincte Foy, elle nous rauiffoit, elle demandoit souuent aux Peres & bien que font les Atticamegues, croyent ils fermement? fçaument-ils les prières? pleust à Dieu qu'eux & tous les Sauuages eussent vn cœur semblable au mien, ils auroient enuie d'aimer Dieu dauantage qu'ils ne font. Cette bonne vieille a quelques parens Atticamegues, elle a voulu aller hyuerner avec eux dans leurs pays, pour les ayder à prier Dieu, & à retenir ce qu'ils auoient appris. Le soir auant qu'ils partissent pour leur grande chasse, le Pere Buteux leur fut dire à dieu: tous

with a stick, would show them what each character or figure meant. After he had spoken, those who thought they had understood would take the stick; and, repeating, would do like those who explain enigmas. This method, joined to their fervor and good will, served not [99] a little to make them understand the mysteries of our holy Faith. The Christians of Sillery were filled with joy to see such a result among their allies, and, on their side, vigorously contributed thereto. One, among others, went about, one day, shouting aloud round the cabins: "Atticamegues, take courage; believe firmly. If it is in earnest that you believe, you will prize the Faith above all things in the world. We now experience it in you others,— we who have already believed for several Years; we feel how great a blessing it is to know God and learn the way to Heaven." The Algonquin women did the like, on their side; the Father one day met one of these, called Angélique, who was exhorting them. He encouraged her, and said to her: "You do well; continue." She answers, "I do so with a good heart: but what can a poor old woman like me tell them, except to teach them to say the Rosary, and to recite it for them myself?" This humility was praiseworthy; but, in reality, when we heard her explain the mysteries of our [100] holy Faith, she delighted us. She often asked the Fathers, "Well, what are the Atticamegues doing? Do they believe firmly? do they know the prayers? Would to God that they and all the Savages had a heart like mine; they would desire to love God more than they do." This good old woman has some Atticamegue kinsfolk; she wished to go and winter with them in their own country, in order to

s'assemblerent en vne cabane & luy tesmoignèrent des ressentimens capables de fendre le cœur, il les confola, & leur fist voir le changement que Dieu auoit operé en eux la grande obligation qu'ils auoient d'en remercier la diuine bonté & de l'aimer, la fidelité qu'ils luy auoïet promise, les chastimens dont Dieu puniroit ceux qui abandonneroient la Foy, & se comporteroient mal dans le Christianisme: puis il leur fist deux prefens pour les faire ressouuenir de deux choses, le premier fut vn Crucifix, pour les [101] aduertir de conferuer la Foy toute leur vie, & se souuenir que le fils de Dieu estoit mort pour eux, le second fut vn baston sec qui n'estoit bon qu'à mettre au feu, adioustant que ce feroit le mesme de ceux qui n'obeiroient pas à Dieu, qu'ils feroient comme vn bois mort, & brusleroient à iamais dans l'Enfer, à la fin se firent les prières avec vne grande ferueur, le Pere distribua des Catalogues à plusieurs, pour cognoistre les iours de festes & les garder, les femmes attendoient le Pere au fortir de la cabane pour luy dire à dieu, la femme du Capitaine prist la parole & la meslant de larmes, luy dist: en verité nous auons vn grand regret de te quitter, & que ferons nous fans maistre dans les bois? à Dieu Pere Buteux, & que fera vne pauure idiote comme moy fans messe, fans Confession & fans aucun qui nous enseigne, les autres femmes n'en disoient pas moins, & toutes dirent à Dieu les mains ioinctes criant: prie Dieu pour nous & pour nos parës, il fallut enfin que le froid & la nuict les separaist: voila vne partie de ce qui s'est passé de plus considerable [102] en l'instruction & au Baptefme des Atticamegues pendant

help them pray to God, and remember what they had learned. The evening before they set out for their great hunt, Father Buteux went to say farewell to them; all assembled in one cabin, and showed him a gratitude fit to break the heart. He consoled them, and made them see the change which God had wrought in them; the great obligation which they had to thank the divine goodness therefor, and to love it; the fidelity which they had promised him; the chastisements wherewith God would punish those who should forsake the Faith, and behave themselves ill in Christianity. Then he made them two presents, in order to remind them of two things: the first was a Crucifix, to [101] warn them to keep the Faith all their life, and to remember that the son of God had died for them. The second was a dry stick, which was good only to put in the fire,—adding, that it would be the same with those who should not obey God; that they would be like dead wood, and would burn forever in Hell. At the end, the prayers were said with a great fervor. The Father distributed Catalogues to several, that they might know the days of feasts, and observe them. The women were awaiting the Father at the exit from the cabin, in order to say farewell to him. The Captain's wife spoke, and, mingling tears with her words, said to him: “In truth, we feel a great regret to leave thee; and what shall we do without a teacher in the woods? Adieu, Father Buteux,—and what will a poor idiot like me do, without mass, without Confession, and without any one to teach us?” The other women said no less to him, and all said “Adieu” with clasped hands, exclaiming: “Pray to God for us and for our kinsfolk.” Finally, the cold and the night

l'hyuer, ils sont retournez au prin-temps aux trois riuieres, pour iouir des Sacremens, & apprendre de plus en plus les choses de la Foy, & faire Baptiser ceux qui estoient les mieux dispofez, entre lesquels a esté le Capitaine avec deux de ses filles mariez, ie ne fçay si i'auray loisir d'en dreffer vn memoire auant le depart des Nauires: quand la donation de feu Monsieur de Sillery n'auro[i]t iamais produit autre bien, ie crois qu'il est tres satisfait dans le Ciel, il est vray que Dieu a donné dés le commencement sa benediction sur le Christianisme de Sillery, & continuë tousiours à verfer ses graces sur les Sauuages Chrestiens qui y resident: mais leur arrest y est puiffamment combattu de deux coftez. Lvn est la peur des Hiroquois qui vont croissant en armes, en forces & en cruauté, l'autre est la pauureté du pays & des Sauuages qui les rend errans, & les oblige à courir pour chercher leur vie: & ie ne fçay si on pourra continuer les secours & les moyens qu'on nous donne pour remedier à ce [103] mal, & faire vn arrest qui puiffe estre stable de foy-mefme, la benediction que Dieu a donné sur les commencemens, nous fait esperer vn bon progrez & vne heureuse fin.

had to separate them. Such is a portion of the most noteworthy incidents [102] in the instruction and at the Baptism of the Atticamegues during the winter. They returned to the three rivers in the spring, in order to enjoy the Sacraments, to learn more and more about the things of the Faith, and to have those Baptized who were the best prepared,—among whom was the Captain with two of his married daughters. I know not whether I shall have leisure to draw up an account of it before the departure of the Ships. Even if the donation of the late Monsieur de Sillery had never produced any other good, I believe that he is well satisfied in Heaven. It is true that God has, from the start, given his blessing upon the Christianity of Sillery, and still continues to pour his graces upon the Christian Savages who dwell there; but their settlement at that place is greatly hindered in two directions. One obstacle is the fear of the Hiroquois, who are increasing in arms, in forces, and in cruelty; the other is the poverty of the country and of the Savages, which makes them roving, and obliges them to wander in search of their living; and I know not whether the succor and the means which are given us in order to remedy this evil can be continued, [103] and a settlement be made which can be stable of itself. The blessing which God has given upon the beginnings, makes us hope for a successful advance and a happy end.

CHAPITRE VII.

DES HURONS QUI ONT HYUERNÉ À QUEBEC & À SIL-
LERY.

LE Seminaire des Hurons qui auoit esté estably à nostre-Dame des Anges, il y a quelques Années pour esleuer des enfans de cette nation, fut interrompu pour de iustes raifons & nōmement par ce que l'on ne voyoit pas de fruct notable parmy les Sauuages, cōmençant l'instructiō d'vn peuple par des enfans, l'experience nous l'a faict cognoistre, voicy vne occasion qui nous a obligé de restablir comme vne nouuelle façon de Seminaire: mais plus aifée & pour des personnes plus aagées & plus capables d'instruction, Dieu veille que les courses des Hiroquois ne nous empeschent pas de continuer.

[104] Vne ieune homme de ceux qui auoient esté autrefois au premier Seminaire des Hurons à N. Dame des Anges, s'estant trouué en vne grande tēpeste, au milieu de leur grand lac, fist vœu à Dieu s'il rechapoit de mener vne vie plus reglée & plus parfaicte, son vœu est exaucé, il est deliuré contre toute apparence humaine, il va trouuer nos Peres qui estoient aux Hurons & leur cōmunique son vœu & sa refolutiō, on y pēse, on delibere, on se refout enfin de le tirer hors de sō païs, où il estoit en plus grand danger, & de l'enuoyer çà bas affin qu'il fut mieux aydé, & qu'il peüst voir l'exēple des Frāçois & des Algonquins de Sillery: on luy donna pour compa-

CHAPTER VII.

OF THE HURONS WHO WINTERED AT QUEBEC AND SILLERY.

THE Seminary of the Hurons, which had been established at nostre-Dame des Anges some Years ago, in order to educate children of that nation, was interrupted for good reasons, and especially because no notable fruit was seen among the Savages; our experience in beginning the instruction of a people with the children, has made us recognize this fact. Here is an occasion which has obliged us to reëstablish a Seminary in a new fashion, as it were,—but easier, and in behalf of persons, older, and more capable of instruction. God grant that the incursions of the Hiroquois may not hinder us from continuing.

[104] A young man, of those who had formerly been at the first Seminary of the Hurons at Nostre Dame des Anges, happening to be in a great storm, in the midst of their great lake, made a vow to God, if he escaped, to lead a more regular and orderly life. His vow is heard.—he is delivered, contrary to every human probability; he goes to find our Fathers who were with the Hurons, and imparts to them his vow and his resolution. They think thereon; they deliberate; they finally resolve to take him out of his own country, where he was in greater danger, and to send him down here, so that he should be better aided, and that he might see the example

gnon vn autre ieune homme Huron, lequel desiroit de se faire Chrestien: ils arriuerent tous deux à Sillery, l'an passé le mois de Septembre, ce fut à cette occasion que i'arrestay derechef le Pere Iean de Brebeuf qui auoit hyuerné icy l'an precedent, & qui n'estoit pas encor remonté, afin de les instruire & d'en prendre la charge, plusieurs autres ieunes gens Hurons qui estoïent descēdus en traite, se presenterēt [105] aussi à nous pour estre receus & estre instruits: mais le peu de viures que nous auons, ne nous permettant pas d'en admettre dauantage, vne partie d'i-ceux fut contrainte de s'en retourner en leurs païs, & l'autre de se ioindre aux Algonquins pour aller pendant l'hyuer à la chasse ou à la guerre avec eux.

Toutesfois la charité de Monsieur le Gouverneur & des Meres Hospitalieres nous a donné moyen d'en adioindre trois aux deux premières, & baptiser ceux qui ne l'estoient pas chez nous, avec l'aide que i'ay dit, nous en auons logé & entretenu quatre, & vers le Printemps vn sixiesme qui est furenu, tous vniuersellement parlant, nous ont fort edifié, ils estoient tousiours des premiers à la Messe & aux prieres, & en fortoint les derniers au foir & au matin, ils ne manquoient pas de faire leurs prieres affez longues à deux genoux, soit qu'ils fussent à la maison, soit qu'ils fussent dedans les bois à la chasse plusieurs fois le iour ils alloient à la Chappelle, pour prier Dieu, & saluér le faint Sacrement, ils n'eussent eu garde de rien encommencer, [106] fans auoir fait au prealable le signe de la Croix: Tous depuis leur baptême n'ont pas manqué de se Confesser & Cōmunier au moins tous les Dimanches, & plusieurs d'entre eux s'alloient Confesser si tost qu'ils pensoient auoir commis quel-

of the French and of the Algonquins of Sillery. They gave him for companion another Huron young man, who desired to become a Christian; both these arrived at Sillery last year, in the month of September. It was on that occasion that I again detained Father Jean de Brebeuf, who had wintered here in the preceding year, and who had not yet gone up again, in order to instruct them and to take charge of them. Several other Huron young men, who had come down to trade, presented themselves [105] also to us, in order to be received and instructed; but, the scanty provisions that we have not permitting us to admit any more, part of them were constrained to return to their own country, and the others, to join the Algonquins in order to go during the winter to the hunt or to the war with them.

Nevertheless, the charity of Monsieur the Governor and of the Hospital Mothers has given us means to add three to the first two, and to baptize those with us who were not baptized. With the help that I have mentioned, we have lodged and maintained four of them, and toward the Spring, a sixth, who came unexpectedly. Generally speaking, all have greatly edified us; they were always among the first at Mass and at prayers, and were the last to leave, both at evening and in the morning. They failed not to say their prayers, quite long, on both knees, whether they were at home or hunting in the woods. Several times in the day they went to the Chapel, to pray to God and salute the blessed Sacrament; they would take care not to begin anything [106] without having first made the sign of the Cross. All, since their baptism, have not failed to Confess themselves and receive Communion at least every Sunday; and

que faute vn peu notable: tout le long de l'hyuer, ils alloient tous les Dimâches à Quebec, pour assister à la grâde Messe, à quoy ils n'ont pas manqué, quelque temps qu'il ayt fait, quoy qu'il y ait enuiron deux lieuës, & qu'il fallust partir pour l'ordinaire auant le iour, pendant la rigueur de l'hyuer: mais le desir de plaire à Dieu, & le contentement qu'ils receuoient à voir la deuotion de nos François assemblés en l'Eglise, faisoit qu'ils ne trouuoient rien difficile. De plus la paix & l'union, en laquelle ils ont vescu par ensemble, & avec nos François & les Sauuages Algonquins, & les seruices qui rendoient volontiers: monstroient assez ce que peut la force de la foy, & de la grace diuine quand elle s'est emparée des cœurs mesme Sauuages. Voila ce qui a esté commun à tous, voicy ce qu'il y a de particulier. Celuy qui a [107] dōné occasiō à toute l'affaire est vn nōmé Armāt Andesaraken qui n'a pas peu feruy par ses exemples & ses paroles à l'instruction des autres, & à les encourager à bien faire. Nostre Seigneur luy a communiqué par interualle de grands desirs de son salut, & mesme quelquefois d'abandonner le monde, & d'entrer en Religion, laquelle il cognoist fort bien, & distingue d'avec la vie commune: mais elle demande vne longue espreuve, estre Sauuage, & estre Religieux font choses qui semblent bien repugnantes; toutefois la grace de Dieu & le tēps pourront tout apporter. Ce ieune homme vint vn iour de cét Hyuer trouuer le Pere Brebeuf, à la fin de sa Messe, & luy tint ce discours; Mon Pere i'ay grande enuie de bien faire & de me sauuer, i'ay entierement refolu cela: car ie crains ces feux qui bruslent incessamment sous terre, & qui ne s'esteignent iamais. Pour paruenir où ie

several of them went to Confess themselves as soon as they thought they had committed any notable fault. Throughout the winter, they went every Sunday to Quebec, in order to attend high Mass, from which they have not been absent, whatever the state of the weather,—although the distance is about two leagues, and though they were usually obliged to start before daylight, during the rigor of the winter; but the desire of pleasing God, and the satisfaction that they received in seeing the devotion of our French, assembled in the Church, caused them to find nothing difficult. Moreover, the peace and unity in which they have lived together, and with our French and the Algonquin Savages, and the services which they willingly rendered, showed well enough what the power of faith and of the divine grace can do when it has gained possession of even Savage hearts. The foregoing is what was common to all; here follows what is individual. The one who [107] gave occasion for the whole enterprise is a certain Armant Andewaraken, who has aided not a little, by his deeds and his words, in the instruction of the others, and in encouraging them to do well. Our Lord has imparted to him, at intervals, great desires for his salvation,—and sometimes even to forsake the world and to enter into Religion, which he knows very well, and separates from the common life; but it requires a long probation,—to be a Savage and to be a Religious are things which seem very repugnant; nevertheless, the grace of God, and time, will avail to compass everything. This young man came one day of last Winter to find Father Brebeuf, at the end of his Mass, and spoke to him as follows: “ My Father, I have great desire to do right and to save my-

pretens, ie voudrois bien demeurer tousiours avec vous, & ne retourner point aux Hurons, où il y a grāde peine de se sauver, les occasions de pecher sont fréquentes dedans nos bourgades: [108] la liberté y est grande, ie suis pourtant determine d'obeir & de faire tout ce que le Pere Superieur ordonnera: s'il me commandoit d'aller aux Hydroquois, i'irois tres-volontiers sans aucune escorte, & mesme s'il me commandoit de me ietter à corps perdu dedans cette riuiere qui passe là devant, ie le ferois aussi tost. C'est ainsi qu'il parloit, ne regardant pas à la chose qui de foy est illicite: mais simplement au commandement: au reste disoit-il, que le Pere Superieur me dise ce qu'il me convient faire, ie suis assuré que ce fera la volonté de Dieu, & par ainsi i'y acquiesceray. Archiendaffé, c'est à dire le Pere Hierofme l'Allemand qui est Superieur aux Hurons, m'a adressé à luy. Je fçay bien que vous auez encor d'autres Superieurs en France: mais c'est luy qui tient icy la place de Dieu, & qui me dira ce qu'il faut que ie fasse. Le Pere Superieur luy fist dire qu'il loüoit fort son dessein & sa deuotion, qu'il perseuerast courageusement, que nous aurions tousiours vn soin tres-particulier de luy, que pour ce qui est de demeurer là bas chez nous, on y penferoit, [109] & on le recommanderoit à Dieu, & qu'il fist le mesme de son costé: on consulta apres les prières faites, & on trouua meilleur qu'il retournerast encor en son païs, & qu'estant craignant Dieu, comme il est, & affisté de nos Peres, ce feroit le meilleur pour luy & pour les Compatriotes. Il s'est estudié fortement à la mortification de ses mouemens & inclinations: souuent il se fentoit porté à disputer, & quelquefois il s'emportoit a quelques paroles:

self; I have wholly resolved that, for I fear those fires which burn incessantly beneath the earth, and which are never extinguished. In order to attain what I desire, I would like to live always with you, and not return to the Hurons, where there is great difficulty in saving oneself,—the opportunities for sin are frequent in our villages, [108] and the liberty in them is great. I am nevertheless determined to obey, and to do everything which the Father Superior shall order. If he commanded me to go to the Hydroquois, I would go very willingly, without any escort; and even if he commanded me to cast myself, at the loss of life, into this river which passes yonder before us, I would do so at once." Thus he spoke, not looking at the thing which in itself is illicit, but simply at the command. "Moreover," he said, "let the Father Superior tell me what I ought to do; I am sure that it will be the will of God, and therefore I shall acquiesce therein. Archiendassé"—that is to say, Father Hierosme l'Allemant, who is Superior among the Hurons—"has addressed me to him. I know well that you have still other Superiors in France; but it is he who here takes the place of God, and who will tell me what I must do." The Father Superior sent him word that he greatly praised his design and his devotion; that he should persevere courageously; that we would always have a most special care for him; that, with reference to living down there with us, we would think of it, [109] and we would recommend the matter to God, and that he, on his part, should do the same. There was a consultation after prayers were done, and it was found best that he should return again to his own country,—that God-fearing, as he is, and assisted by

mais incontinent il rentroit en soy-mesme, & fe taisoit tout court, se souuenant qu'il auoit resolu de bien faire. Vn iour, ayant eu quelque differend avec vn de nos Fran oises, non seulement il s'en alla incontinent Confesser, mais il alla demander pardon   celuy qu'il auoit offend , en l'embrassant tendrement, & du depuis il luy a rendu tous les feraences qu'il a peu.

Le premier qui a profit  de ces exemp[le]s, a est  vn ieune homme nomm  Saoiiaretchi, qui estoit descendu avec luy, il est d'vn excellent naturel, doux, paissible, obeissant, laborieux, & doi  d'vn bon esprit; au moyen dequoy il a promptement [110] apris toutes les prieres. Il fut baptis  la veille de No l, en la Chappelle des Meres Vrfulines, & nomm  Ignace par Monsieur Martial Piraube, & la nuict mesme de cette grande Feste, il fist sa premiere Communion, & depuis ce temps-l  il a touſiours continu    fe confesser & Communier tous les Dimanches, avec beaucoup de deuotion: son desir   fe faire instruire, a paru notamment en ce point. Ses camarades vers le c mencement du Carefme, ayant pris resolution d'aller   la chasse de Lorignac, il dist pour luy qu'il n'iroit pas, & qu'il n'estoit pas venu de si loin pour aller   la chasse: mais afin de cognoistre Dieu, & apprendre   le feruir, & qu'il ne faisoit estat d'aucune autre chose que de cela; que c'est ce qu'il pretendoit remporter   son retour, non pas des peaux Dorignac, ou autres choses: sa deuotion particuli re a est  de ieufner tous les Samedis, pour fe disposer   la Communion du Dimanche, &   effectuer promptement tout ce qui luy estoit command . Le Baptefme de ce ieune homme nous fait esperer la Conuersion de beaucoup d'autres: [111] car outre qu'il est fort exemplaire & fort zel ,

our Fathers, this would be the best for him and for his fellow Countrymen. He has mightily applied himself to the mortification of his impulses and inclinations; often he felt himself prone to dispute, and sometimes he would grow angry at certain words; but straightway he would return to himself, and stop short in silence, remembering that he had resolved to do right. One day, having had some difference with one of our Frenchmen, he not only went straightway to Confess, but he went to ask pardon of the one whom he had offended, embracing him tenderly; and since then he has rendered him all the services in his power.

The first to profit by these examples has been a young man named Saouaretchi, who had come down with him; he is of an excellent disposition,—gentle, peaceable, obedient, industrious,—and endowed with a good mind, by means of which he has quickly [110] learned all the prayers. He was baptized on Christmas eve, in the Chapel of the Ursuline Mothers, and named Ignace, by Monsieur Martial Piraube. On the very night of that great Feast, he received his first Communion; and since that time he has always continued to confess himself and receive Communion every Sunday, with much devotion: his desire to be instructed has notably appeared in this point. His comrades, toward the beginning of Lent, having taken the resolution to go hunting for the Moose, he said that, for his part, he would not go; and that he had not come from so far in order to go hunting, but in order to know God, and learn to serve him, and that he made account of no other thing than that; that it was this which he aspired to carry away at his return, and not skins of Moose, or other things. His

il appartient à vne des plus grosses & nombreuses familles des Hurons, qui desia est toute affectionnée à la foy, & qui n'attend, ce semble, que le Baptême de ce ieune homme, pour se ietter après luy dedans ces fainctes eaux.

Enuiron la-my-Ianuier vn des autres Hurons, qui auoient pris party parmy les Algonquins de l'Isle, & qui auoient demeuré iusques alors avec eux, aupres du fort de Richelieu, descendit exprés à Sillery, pour se faire instruire en la foy, le bourg d'où il est natif se nomme Arrente, il est nepueu d'vn des Capitaines: mais ce qu'il le rend encor plus recommandable, est qu'il est extremément doux & souple à tout. Il a l'esprit & le iugement fort bon, doux & obeiffant au possible.

Les Meres Hospitalieres l'ont logé & nourry, avec vne charité qui embrasse toutes sortes de nations. C'est merueille combien il leur a donné de contentement, dans tous les seruices qu'on a désiré de luy, lesquels il a rendu avec vne gaïté, promptitude & constance, qui [112] feroit honte à plusieurs François: son affection enuers la foy s'est rendue remarquable, non feulement en ce qu'il venoit constamment foir & matin trouuer le Pere, pour se faire instruire: mais aussi en ce qu'ayant esté instruit de quelque nouvelle priere ou leçon, il la repetoit & ru[m]inoit, & tant & si long-temps, qu'il la fçauoit auant que de partir: en forte qu'il n'estoit nullement besoin de luy redire deux fois vne mesme chose, il ne manquoit point tous les foirs, & tous les matins d'aller dans la Chapelle de l'Hospital, pour y faire ses prieres, & y demeuroit vne bonne espace de temps. Il fut baptisé à l'Hospital, le 8. de Mars, & nommé Pierre par Monsieur de

particular devotion has been to fast every Saturday, in order to prepare himself for Sunday Communion, and for the prompt performance of all that was commanded him. The Baptism of this young man causes us to hope for the Conversion of many others; [111] for, besides that he is very exemplary and very zealous, he belongs to one of the largest and most numerous families of the Hurons, which already is thoroughly attached to the faith, and which awaits, it seems, only the Baptism of this young man in order to plunge after him into those blessed waters.

About the middle of January, one of the other Hurons, who had gone to live among the Algonquins of the Island, and who until then had remained with them near the fort of Richelieu, came down to Sillery, expressly to be instructed in the faith. The village of which he is native is named Arrente,⁶ and he is nephew to one of the Captains; but what commends him still more, is his extreme gentleness and docility in every respect. He has very good wit and judgment; mild and thoroughly obedient.

The Hospital Mothers have lodged and fed him, with a charity which embraces all sorts of nations. It is remarkable how much satisfaction he has given them in all the services which have been desired of him; these he has rendered with a cheerfulness, promptness, and constancy that [112] would cause shame to many Frenchmen. His affection toward the faith has made itself noteworthy,—not only in that he constantly came, evening and morning, to find the Father, in order to be instructed; but also in that, having been instructed in some new prayer or lesson, he would repeat and meditate upon it, and that so much and so long, that he knew it before

Repentigny, qui luy a touſiours depuis tefmoigné beaucoup d'affection.

Enuiron la my Feurier deux autres ieunes hommes Hurons, natifs du mesme bourg, que le precedent, & pouſſez du mesme desir de fe faire enroller au nombre des Chrestiens, abandonnerent aussi les Algonquins au fort de Richelieu, pour s'en venir chercher le Pere de Brebeuf, afin d'estre par luy instruits, [113] [nous] les receumes encor chez nous: faute de lieu nous fusmes contrains de les loger avec nos œuuriuers: l'vn se nommoit Atarohiat, & l'autre Atokouchioüani. L'enuie d'estre au plustost baptifés, leur enflama tellement le desir de fe faire instruire, qu'ils eurent apris toutes les prieres & le Catechisme en fort peu de temps, & l'vn d'iceux, esmeu de ce vehement desir d'apprendre, ne voulut pas fe diuertir pour aller à la chaffe avec ses Camarades, difant; Le temps que nous auons pour demeurer icy, est trop court. Ie desire l'employer à me faire instruire, & puis d'ailleurs, ie n'ay pas la plus heureuse memoire du monde, ie ne suis descendu icy pour aller à la chaffe, & pour manger de la viande; si i'auois en enuie d'en manger, ie n'auois qu'à demeurer avec les Algonquins, là-haut à Richelieu, là ou la chaffe est bien meilleure qu'icy, voyant qu'ils fçauoient bien les prieres, ils demanderent si ardamment le Baptefme, difant, entre autre chose qu'ils craignoient qu'allant ſouuent dās les bois, fur les eaux, & autres lieux dāgereux, il ne leur arriuaſt quelque mal-heur, [114] qu'enfin on leur accorda, ce fut dans l'Eglife de Quebec où ils furent baptifez fort ſolemnellement le iour de l'Annonciation de nostre-Dame, auquel auſſi ils Communierent pour la premiere fois, felon l'vfage

going away. Hence there was no need of telling him the same thing twice over. He failed not to go into the Chapel of the Hospital every evening and every morning, in order to say his prayers there; and stayed there a good space of time. He was baptized at the Hospital, the 8th of March, and was named Pierre by Monsieur de Repentigny, who since then has ever shown him much affection.

About the middle of February, two other Huron young men—natives of the same village as the preceding, and impelled by the same desire to have themselves enrolled in the number of the Christians—also abandoned the Algonquins at the fort of Richelieu, in order to come in quest of Father de Brebeuf, so as to be instructed by him. [113] We received them, moreover, at our abode; for want of room we were constrained to lodge them with our workmen; one was named Atarohiat, and the other, Atokouchiouani. The longing to be baptized as soon as possible, so greatly kindled in them the desire to be instructed, that they had learned all the prayers and the Catechism in a very little while; and one of them, moved with this vehement desire to learn, was not willing to divert himself by going to the hunt with his Comrades, saying: “The time that we have for staying here is too short: I desire to employ it in obtaining instruction; and then, besides, I have not the happiest memory in the world. I have not come down here to go hunting; and, as for eating meat, if I had cared to eat any, I had only to stay with the Algonquins up there at Richelieu, where the hunt is much better than here.” Seeing that they knew the prayers well, they requested Baptism so ardently,—saying, among other things, that they

de l'Eglise. Monsieur de fainct Sauueur donna le nom de Ioseph à Atarohiat, & Monsieur de la Vallée, celuy de René à Atokouchioüanj.

I'ay dit qu'on les auoit baptifez le plus folement qu'on auoit peu, & ce, à dessein; parce que cela a beaucoup d'effect sur les esprits des Sauvages, & n'est pas enuers eux vn petit motif de credibilité. A ce propos aprés le baptefme de ces deux derniers, le Pere de Brebeuf ayant mené tous les Hurons chez Monsieur le Gouuerneur pour le remercier de tant de bien & d'honneur qu'il leur faisoit, il leur demanda en sa prefence à tous, les vns apres les autres, qui est ce qui les touchoit le plus, & les portoit dauantage a ambrasser la foy, le premier dist que ce qui le frappoit dauantage estoit de considerer la toute-puissance de Dieu, à qui rien n'est impossible, & de pêser aux [115] œuures merueilleuses qu'il a fait, depuis le commencement du monde, comme est d'auoir tiré du neant tant de creatures, d'auoir fait passer les enfans d'Israël au trauers de la mer-rouge à pied sec, les auoir nourry de la Manne, l'espace de quarante ans, auoir rassasié plusieurs mille personnes, avec cinq pains & deux poiffsons, auoir resuscité le Lazare, mort de quatre iours, & vne infinité d'autres merueilles semblables.

Vn autre dist que ce qui le toucho[it] bien-fort estoit de voir des hommes [&] des filles Religieuses, quitter leur pay[s] où ils estoient bien à leur aise, & sans danger, pour venir en des lieux où il n'y a que des dangers, & des incommoditez incroyables, & tout cela pour les instruire & les gagner à Dieu.

Mais la pluspart respondit, que ce q[ui] leur donnoit dauantage dans les yeu[x] estoit de voir tout ce

feared lest, going often into the woods, upon the waters, and into other dangerous places, there might happen to them some misfortune,—[114] that finally it was granted them. It was in the Church of Quebec where they were baptized, very solemnly, the day of the Annunciation of our Lady, when they also received Communion for the first time, according to the custom of the Church. Monsieur de saint Sauveur⁷ gave the name of Joseph to Atarohiat; and Monsieur de la Vallée, that of René to Atokouchiouani.

I have said that they had been baptized as solemnly as possible,—and this designedly, because that has much effect upon the minds of the Savages, and is to them, not a slight incentive to belief. To this end, after the baptism of these two latter, Father de Brebeuf—having led all the Hurons before Monsieur the Governor, in order to thank him for so much kindness and honor as he did them—asked them in his presence, all in succession, what that is which touched them the most, and most inclined them to embrace the faith. The first said, that what struck him chiefly was, to consider the omnipotence of God, with whom nothing is impossible; and to think of the [115] marvelous works which he has done, from the beginning of the world,—as, to have drawn so many creatures out of nothing; to have caused the children of Israel to pass through the red sea with dry feet; to have fed them with the Manna for the space of forty years; to have satisfied several thousand persons with five loaves and two fishes; to have raised Lazarus from the dead, four days after death; and countless other like wonders.

Another said that what touched him very strongly was, to see men and Religious maids leave their own

que l'on faisoit pour honorer Dieu, quand nous voyons, disoient-ils, tout le monde s'assembler, icy les Dimanches & les Festes, pour ouyr la Meffe, & pour prier Dieu, quand nous voyons les Confessions & Communion [116] frequente & pratiquee avec tant de deuotion, quand nous considerons ce que l'on fait pour les Sauuages, comme on leur faict des champs, comme on leur bastit des maifons, comme on les affiste au corps & en l'ame, c'est ce qui nous fait dire que la foy est vne chose importante, & que ce que vous enseignez est veritable. Vers le Printemps il en arriua vn fixiesme, qui auoit esté baptisé en paſſant par Montreal, avec quelques Algonquins, il logea pour l'ordinaire à l'Hospital, avec Pierre fon Camarade, & tascha de recompenser avec fa ferueur le peu de temps qu'il auroit, & de se faire instruire auant son Baptefme. Il a donné toute forte de contentement au Pere Brebeuf, le peu de temps qu'il a peu l'auoir pour fon Maistre. Voylà l'estat auquel ont esté nos cinq ou six pensionnaires Hurons, qui feroient sans doute en plus grand nombre, si les moyens estoient plus grands, au reste vne chose leur a caufé de la crainte, & donné de la peine, fçauoir le retour en leurs pays: car disoient-ils, tandis que nous ferons icy parmy vous, il ne [117] nous est pas quasi possible d'offencer Dieu, voyant tant de bons exemples de vertu, & point de vices: mais en nostre pays: c'est tout au contraire, on ne fçait que c'est que de bien faire, c'est vn chaos de confusion & de defordre, & puis disoient les derniers baptifez, il n'y a quasi encore personne en nostre bourg, ny des circonuoisins, qui ait folidement embrasse la foy, nous sommes les premiers & les vniques. C'est ainsi qu'ils parloient

country, where they were much at their ease, and without danger, in order to come to places where there is nothing but dangers and incredible inconveniences,—and all that in order to instruct them, and win them to God.

But the most part answered that what mainly attracted their attention was, to see all that was done to honor God. “When we see,” said they, “every one assemble here on Sundays and Feasts, in order to hear the Mass and to pray to God; when we see Confessions and frequent Communions, [116] observed with so much devotion; when we consider what is done for the Savages,—how fields are prepared for them, how houses are built for them, how they are assisted in body and soul,—that is what makes us say that faith is something important, and that what you teach is true.” Toward Spring there arrived a sixth, who had been baptized in passing through Montreal, together with some Algonquins. He lodged, as a rule, at the Hospital, with Pierre, his Comrade, and tried to compensate with his fervor for the little time that he should have, and to become instructed before his Baptism. He has given every sort of contentment to Father Brebeuf, in the short time that he could have him for his Teacher. Such has been the status of our five or six Huron boarders, who no doubt would be more numerous if the means were greater. Howbeit, one thing has caused them fear and given them pain,—to wit, the return to their country; “For,” they said, “while we shall be here among you, it [117] is hardly possible for us to offend God, seeing so many good examples of virtue, and no vices: but in our own country, it is quite the contrary,—one knows not what it is to do right;

& qu'ils reprefentoient le danger, auquel ils fe croyoient d'offencer la diuine Maiesté: & en effect ils ont iuste subiect de craindre, & nous aussi: & quand bien quelqu'vn d'eux viendroit à trebucher, il ne s'en faudroit pas estonner. Nous esperons toutefois en la diuine bonté qu'elle les conferuera, & qu'elle perfectionnera ce qu'elle a commencé. Ils partirent tous vers la-my-Iuin, pour retourner en leur pays, en la compagnie d'enuiron six-vingts autres Hurons, qui estoient venus en traite. Cette façon de Séminaire est aifée, & se peut faire à petis frais, & est excellente, choisissant nombre de ieunes gens de vingt [118] ou vingt-cinq ans, de bonne volonté, & bon esprit, & les cultiuant vn Automne, & vn Hyuer parmy nos François, & nos Chrestiens Algonquins, leur faisant voir & gouster la profession du Christianisme parmy nous, & parmy des gens de leur pays mesme, & puis les renuoyant fous la Garde, & la conduite de nos Peres, qui font aux Hurons: mais ie ne fçay si la rage des Hiroquois ne nous priuera point de cette consolation, & eux d'vn si grand bon-heur. Si les Hurons estoient gagnez, la nation des Neutres, & autres voisines ne tarderoit gueres à fuiure. Les Hurôs qui font venus en traite, nous ont dit que ce font à prefent les principaux du pays qui fe font instruire.

it is a chaos of confusion and of disorder." "And then," said the one last baptized, "there is as yet scarcely any one in our village, or in those round about, who has solidly embraced the faith. We are the first and the only ones." Thus they spoke, and represented the danger wherein they believed themselves to be, of offending the divine Majesty. In fact, they have just cause to fear, and we also; and if, indeed, some one of them should happen to stumble, we must not be surprised. Nevertheless, we hope in the divine goodness that it will preserve them, and that it will perfect what it has begun. They all went away toward the middle of June, in order to return to their own country, in the company of about six-score other Hurons, who had come for trade. This plan of Seminary is easy, and can be realized at small expense, and is excellent,—choosing a number of young men, of twenty [118] or twenty-five years, of good will and good intelligence, and training them one Autumn and one Winter among our French and our Algonquin Christians; causing them to see and to taste the profession of Christianity among us, and among people of their very country; and then sending them away, under the Guard and the guidance of our Fathers who are with the Hurons. But I know not whether the rage of the Hiroquois will not deprive us of this consolation; and them, of so great a good fortune. If the Hurons were won over, the nation of the Neutrals, and others neighboring, would hardly be slow to follow. The Hurons who have come for trade have told us that these who are being instructed are, at present, the principal men of the country.

[119] CHAPITRE VIII.

DE LA MISSION DE TADOUSAC.

Il y a trois ans que nous commençames cette Mission, nous allions chercher des nations bien loin, & quittions là nos voisins, cela prouenoit de leur mauuaise dispositiō, & de l'auersion qu'ils tefmoignoient aux chofes de la foy: mais depuis quelques années, Dieu en ayant touché d'entre eux fortement, ils sont venus souuent nous voir, & demander d'estre instruits, puis enfin nous ont prié & coniuré d'aller en leur pays passer quelques mois de l'annee, ce qui a tres-bien reüssi, en forte que quantité de petites nations circonuoisines, esmeuës du bruit & de l'exemple de ces premiers, sont sorties de ces grandes forests du Nort, comme de pauures brebis esgarees & perduës, pour chercher elles-meſmes le Pasteur, & se sauuer de la gueule des loups. Ces pauures [120] gens, ayant ouy la parole de Dieu, & goufté sa douceur, s'en retournoient d'auec nos Peres en leur pays pleins de regret & de déplaisir, de n'auoir personne qui cultiuast cette femence celeste, qu'ils emportoient en leurs cœurs; chacun au moins remettoit de retourner le Printemps, & l'Esté, & prioit le Pere qui les enseignoit, de reuenir aussi lu -mefme en ce temps-là. Madame la Ducheffe d'Aiguillon nonobstant les estranges fujets de douleur & tristesse qu'elle a eu, & qui euffent abattu le courage d'vn infinité d'autres, n'a pas laiffé d'estendre ses foins, & ses affectionns

[119] CHAPTER VIII.

OF THE MISSION AT TADOUSAC.

IT is three years since we began this Mission; we were going in quest of nations very distant, and were leaving our neighbors there; that proceeded from their bad disposition, and from the aversion which they showed for the things of the faith. But within some years past, God having strongly influenced some of them, they have often come to see us, and to ask to be instructed; then, in fine, they begged and entreated us to go into their country, to spend some months of the year. This has succeeded very well,—insomuch that many little nations round about, moved by the rumor and the example of the former ones, have issued from these great forests of the North,—like poor sheep, straying and lost,—in order themselves to seek the Pastor, and save themselves from the jaws of the wolves. These poor [120] people, having heard the word of God, and tasted its sweetness, returned from the company of our Fathers into their own country, full of regret and affliction at having no one to cultivate that heavenly seed which they carried away in their hearts. Each one counted on returning at least in the Spring and in the Summer, and begged the Father who taught them to return himself also, at that time. Madame the Duchess d'Aiguillon, notwithstanding the unusual causes of grief and sadness that she has had, and that would have prostrated the

ordinaires sur nos Missions, & nommément sur cellecy de Tadoufac. Le P. Charl. Lalemāt m'escrit de France qu'entendant les larmes & les plaintes des Sauuages de ces quartiers-là, sur ce qu'ils auoient si peu souuent des personnes pour les infiruire, elle a fourny dequoy entretenir cette annee, les Peres necessaires à cete miffion. Auant que nous eussiōs eu cette nouvelle, nous auions preuenu fes penfees, & le P. de Quen y estoit allé dés le Prin-tēps, avec vn heureux succez: en voicy le sōmaire.

[121] Si tost que les Sauuages eurent entendu la nouvelle que le Pere venoit en Canot, ils enuoyerent vne troupe de ieunes gens au deuāt avec vne chalouppē, qu'ils auoient pour l'embarquer, & comme il mit pied à terre, ils firent tous paroistre vne merueilleuse ioye avec des reproches amoureuses d'vn trop long retardement contre la parole qu'il leur auoit donnée de se trouuer à Tadoufac dés le commencement du prin-temps: puis ils se mirent à luy raconter ce qu'ils auoient fait en l'attendant. Car voyant qu'il tardoit, ils auoient choisi vn ieune Sauuage fort bon Chrestien venu de Sillery depuis peu, & l'auoient estably maistre des prieres, il auoit appris à Sillery celles du matin & du foir avec la façōn de dire le Chappellet. Le Capitaine luy parla, & luy fit entendre comme il auoit eu charge du Pere si tost que les Sauuages feiroient arriués à Tadoufac au prin-temps de les affemblér tous dans vne grande cabane deux fois le iour, le matin & le foir, pour y prier Dieu publiquement qu'ils ne fçauoient encore gueres de chofes: que pour luy, ayāt hyuerné [122] à Sillery, il auoit eu la commodité d'apprendre, & auoit veu la pratique des prieres qu'ils supplioient d'en prendre la charge, que tous

courage of countless others, has none the less extended her care and her customary affection toward our Missions, and notably upon this one at Tadousac. Father Charles Lalemant writes to me from France that, hearing the tears and the complaints of the Savages of those quarters, because they so seldom had persons to instruct them, she has furnished means for supporting, this year, the Fathers necessary to that mission. Before we had received this news, we had anticipated her thoughts, and Father de Quen had gone thither as early as Spring, with excellent success; here follows a summary thereof.

[121] As soon as the Savages had heard the news that the Father was coming by Canoe, they sent a band of young men to meet him with a shallop which they had, in order to put him on board; and as he landed, they all showed a wonderful joy,—together with loving reproaches because of too long a delay, contrary to the word which he had given them, to be at Tadousac by the beginning of spring; then they proceeded to relate to him what they had done while waiting for him. For, seeing that he was late, they had chosen a young Savage,—a very good Christian, recently come from Sillery,—and had appointed him master of prayers. He had learned at Sillery those for morning and evening, together with the manner of reciting the Rosary. The Captain spoke to him, and gave him to understand how he had received charge from the Father, as soon as the Savages should have arrived at Tadousac in the spring, to assemble them all in a large cabin, twice a day, morning and evening, in order there to pray to God in public; that as yet, they knew very little,—but, as for him, having wintered [122] at Sillery, he had had the oppor-

feroient obligés de luy obeir. Apres luy auoir tenu ce discours il luy mit vn grād fouët de corde à gros nœuds entre les mains pour toucher sur ceux qui manqueroient de se trouuer aux prières.

De plus par vne simplicité innocente voyant que ceux qui instruisent parmy nous, portent vne couronne à la teste, ils luy en firent vne pensant que cela fust neceſſaire. Ce bon Neophyte exerça fa charge avec vn grand zèle & vn grand foing, les affemblant tous foir & matin, prononçant tout haut les prieres, recitant avec eux le Chappellet, & leur enseignant ce qu'il fçauoit, avec vn grand contentement de tous ces bonnes gens & vne grande edification de quelques François, qui estoient descendus au prin-temps de Kebec à Tadouſac. Le Pere les cõgratula fort à ces bônes nouuelles, & prit ce ieune garçon pour son cõpagnon, ne luy oſtant rien de fa charge que la Couronne qu'il auoit à la teste.

[123] La premiere chose que fit le Pere, fut vne criée par toutes les cabanes qu'on amenaſt tous les enfans auant l'vfage de raison qui n'estoient pas encore baptizez, afin de leur conferer ce facrement, ce qui fut bien-toſt executé par la diligence & pieté des parents, qui en furent raus d'aife: ils les amenerent à la Chapelle, c'est vne pauure masure bastie à la haste par les François, qui font la descharge des Nauires à Tadouſac, & qui à faute d'autre lieu, sert de Chappelle. Cela fait, le Pere assemble en particuliér tous les Chrestiens, & leur fait exhortation, tous fe confeffent avec vne singuliere consolation & deuotion, il ne donna pourtant à cet abord la Communion qu'à ceux qu'il iugea les plus capables, ils affistoient tous les matins aux prieres, & à la Messe,

tunity to learn, and had seen the practice of prayers; and they besought him to take charge thereof, saying that all would be obliged to obey him. After having spoken thus to him, he put in his hands a heavy whip of cords, with large knots, in order to beat those who should fail to be present at the prayers.

Furthermore, with an innocent simplicity, having seen that those who instruct among us wear the tonsure on their heads, they made him one, thinking that that was necessary. This good Neophyte exercised his charge with great zeal and great care,—assembling them all, evening and morning; pronouncing aloud the prayers, reciting with them the Rosary, and teaching them what he knew,—to the great satisfaction of all those good people, and to the great edification of some Frenchmen who had come down, in the spring, from Kebec to Tadousac. The Father heartily congratulated them upon these good tidings, and took that young lad for his companion, removing nothing from his office but the Tonsure that he had on his head.

[123] The first thing that the Father did, was to make a proclamation through all the cabins, that they should bring all the children under the age of discretion, who were not yet baptized, so as to confer upon them this sacrament,—which was soon executed by the diligence and piety of the parents, who were transported with delight. They brought them to the Chapel, a poor hut,—built in haste by the French, who unlade the Ships at Tadousac,—which, for want of other room, serves as Chapel. That done, the Father privately assembles all the Christians, and makes an exhortation to them; all confess themselves with singular comfort and devotion; neverthe-

entendoient l'instruction qui se faisoit à l'Evangile, apres laquelle les Cathecumenes fortoint. La plus grande partie du iour se passoit à enseigner en particulier, les hommes & les femmes, à faire le Catechisme aux enfants, à disposer ceux qui demandoïent le Baptefme, à apprendre par cœur le [124] *Pater, l'Aue, le Credo*, & ce qu'il faut dire soir & matin, de quoy ils font tres auides. Sur la fin du iour ils s'affembloient derechef en la Chappelle; le Pere faisant vn cry au milieu de ce petit village portatif, vous eussiez veu tous ces pauures gens hommes & femmes, grands & petits fortir à la foule de leurs taudis, quitter leur besongne, & leurs ieux, & courir à la Chapelle pour faire les prières, & escouter la doctrine Chrestiène. Tous ceux qui n'estoient pas encore Baptisez, preffoient avec importunité pour obtenir ce bon-heur, ils s'entrecourageoient, & se demandoient lvn à l'autre quand feras-tu baptisé? vn d'entre-eux fameux forcier, disoit vn iour au Pere ie voy bien que vous differez toufiours mon baptefme à dessein, vous croyez que ie le demande par feinte, & fans defir de quitter mes mauuaises coustumes que vous me reprochez, il n'importe: differez tant que vous voudrez, esprouuez-moy tant qu'il vous plaira, enquestez-vous de ma vie, ie ne perderay pas pourtant courage, ie ne laifferay pas d'esperer, & vous importuner, & assister [125] aux prieres: le Pere le confola, & lui donna esperance: mais il n'osa pas s'y fier encores: ie l'ay desia dit plusieurs fois, on ne scauroit trop long temps esprouuer les Sauuages, ils en font beaucoup mieux par après. Le Pere se resolut donc de poursuiure leur instruction, & leur espreuuue, & les differer quasi tous à la venuë des vaiffeaux, ou à

less, on that first occasion, he granted Communion only to those whom he judged most fit therefor. They were present every morning at prayers and at Mass, and heard the instruction which was given after the Gospel, after which the Catechumens went out. The greatest part of the day was spent in teaching the men and the women, in private; in rehearsing the Catechism to the children, preparing those who requested Baptism, and teaching by heart the [124] *Pater*, the *Ave*, the *Credo*, and what must be said evening and morning, for which they are very eager. Toward the end of the day, they assembled again in the Chapel; upon the Father making a proclamation in the midst of that little portable village, you would have seen all those poor people, men and women, great and small, issuing in a crowd from their hovels, leaving their work and their sports, and running to the Chapel in order to say the prayers and listen to the Christian doctrine. All those who were not yet Baptized, were urging with importunity, to obtain this blessing; they would encourage one another and inquire of one another, "When shall you be baptized?" One of them, a famous sorcerer, said one day to the Father, "I see well, that you always put off my baptism on purpose; you believe that I request it as a pretense, and without desire of giving up my bad practices, with which you reproach me. No matter,—put it off as long as you will; try me as much as you like; inquire about my life. I shall nevertheless not lose courage; I shall not cease to hope, and to importune you, and to attend [125] prayers." The Father consoled him and gave him hope, but dared not trust him as yet; I have already said several times, that one cannot try the Savages

l'Automne, il choisist pourtant deux hommes, & deux fēmes chefs de deux bōnes familles: qui viuoïēt fort paifiblemēt pour leur cōferer ces eaux salutaires, tous leurs enfants estoient desia baptisez. Vn de ces quatre s'entretenant vn iour familierelement avec le Pere, luy racontoit quelque traits de la diuine Prouidence sur fa vie, i'ay tousiours esté heureux à la chasse, disoit-il, quand i'allois visiter les attrapes que i'auois faittes pour prendre des Caftors & des Ours, ie trouuois tousiours ma proye, & ne retournois iamais vuide, cela m'estōnoit fort, veu que mes camarades ne prenoient souuent rien, ie disois à part moy: mais qui est celuy là, qui me donne à manger si liberalement, fans double il m'ayme & me veut du bien, [126] ie le voudrois bien cognoistre pour l'en remercier, là deffus vous ayant entendu parler, comme il y a vn Dieu, qui a tout fait, & qui gouuerne tout, i'ay penſé incontinent que c'estoit celuy qui me donnoit à manger, & m'attiroit à sa cognoiffance par ce foing qu'il auoit de moy. Ie n'oſois pas pourtant vous demander le Baptefme, n'estant pas encor affez instruit, & doutant mesme à par moy, si ie pourrois executer ce que vous nous apprenez, viuant vne bonne partie de l'annee dans les bois, où nous sommes contraints de chercher nostre vie. Mais à prefent que ie suis suffisamment instruit, & que vous m'affeurez que ie peux honorer ce grand Dieu par tout, & dans les bois mesmes, attendant qu'il en ordonne autrement, ie desire l'aymer & le feruir toute ma vie, & vous prie de me donner le Baptefme, qui en est l'entrée: Cét homme donc fut Baptisé avec fa femme, & en suite furent mariez en fasse d'Egliffe, avec cét autre mesnage, dont i'ay fait mention. Vne

too long,—they are much the better for it afterward. The Father then resolved to continue their instruction and their probation, and to put off nearly all of them till the coming of the vessels, or till Autumn; he chose, nevertheless, two men and two women, heads of two good families, who were living very peaceably,—in order to grant them those salutary waters; all their children were already baptized. One of these four, familiarly conversing one day with the Father, told him some instances of the divine Providence over his life. “I have always been fortunate in hunting,” said he; “when I went to visit the traps that I had made in order to catch Beavers and Bears, I would always find my prey, and never returned empty-handed,—that astonished me greatly. Seeing that my comrades often took nothing, I would say to myself apart: ‘But who is that one, who gives me to eat so liberally? No doubt he loves me and wishes me well; [126] I would much like to know him, in order to thank him for it.’ Thereupon, having heard you mention how there is a God, who has made everything, and who governs all, I straightway thought that it was he who gave me to eat, and was attracting me to his acquaintance by this care that he had for me. Nevertheless, I did not dare to ask you for Baptism, not yet being sufficiently instructed, and even doubting within myself whether I could accomplish what you teach us,—living a good part of the year in the woods, where we are constrained to seek our living. But, now that I am sufficiently instructed,—and that you assure me that I can honor this great God everywhere, and even in the woods, until he order otherwise,—I desire to love him and to serve him all my life; and I beg you to give me

ieune veufue fort bien disposée, les fuiuit, & tous ensemble tefmoignerent vne deuotion & ioye singuliere. [127] Le Pere auoit prié Monsieur Marfolet qui estoit party deuant luy, pour venir à Tadoufac, que s'il rencontrroit quelque malade à la mort, il le baptisast. Si tost qu'il y fut arriué, il va par les cabanes, il trouue vn pauure vieillard qui combattoit avec la mort: depuis quelques iours, & n'attendoit qu'un heureux moment de la Diuine Prouidence pour luy ceder. Le sieur Marfolet luy parle l'instruict, luy demande s'il veut estre baptisé, que le Pere luy en a donné commission: c'est ce que i'attens dit-il, & ce que ie desire pour partir de ce monde: on le Baptise, & incontinent apres il meurt, & s'en va au Ciel prendre la place que cette eau Sacrée luy dôna. Vn enfant tomba malade le lendemain de son Baptesme: ses parens l'aymoient vniquement, c'estoit toute leur cõsolation, on appelle le Pere de Quen pour le visiter, & prier Dieu pour sa santé, il y va, il trouue ce pauure enfant fort mal, & son Pere & sa Mere tristes au possible, ils n'estoient pas encore Chrestiens, & le Pere estoit vn vieillard fort addonné aux songes & superstitions: le [128] Pere de Quen fait quelques prières pour le malade, & tasche de confoler le Pere & la Mere: mais tout cela auoit peu d'effect, voicy entrer de bonne fortune vn des Neophytes de Sillery qui auoit emmené le Pere à Tadoufac, il s'addresse au vieillard, & l'exhorte de mettre son esperance en celuy qui a tout fait, que luy seul peut rendre la santé à son fils, & non pas le Diable ennemy de tous les hommes, mais que s'il desire d'estre exaucé, il faut qu'il renonce au pacte qu'il a avec ce malin esprit, qu'il abandonne ses superstitions, & qu'il donne

Baptism, which is the entrance thereto." This man, then, was Baptized with his wife, and afterward they were married, conformably to the Church, along with that other household of which I have made mention. A young widow, very well disposed, followed them, and all together showed a singular devotion and joy. [127] The Father had requested Monsieur Marsolet⁸—who had started before him, in order to come to Tadousac—that, if he encountered any one sick unto death, he should baptize him. As soon as the sieur had arrived there, he goes through the cabins; he finds a poor old man who had been struggling with death for several days past, and was expecting only a happy moment from the Divine Providence, in order to yield to it. The sieur Marsolet speaks to him, instructs him, asks him if he wishes to be baptized,—saying that the Father has given him this commission. "That is what I await," he said, "and what I desire, in order to depart from this world." He is Baptized, and straightway afterward he dies, and goes thence to Heaven, to take the place which that Sacred water gave him. A child fell sick the morrow of its Baptism: its parents loved it singularly,—it was their whole consolation. They call Father de Quen to visit it, and to pray to God for its health. He goes thither, he finds this poor child very sick, and its Father and Mother extremely sad; they were not yet Christians, and the Father was an old man, much given over to dreams and superstitions. [128] Father de Quen offers some prayers for the sick, and tries to console the Father and the Mother, but all that had little effect. At this point, by good fortune, enters one of the Neophytes of Sillery, who had conducted the Father to Tadousac.

presentement au Pere les instruments dont il se fert, ie l'ay desfa fait, respond-il, i'ay ietté mon tambour, & ie vendis hier aux François vne robbe superstitieuse que i'auoys fait peindre, comme ie l'auoys veuë en fonge pour ma sâte; voilà qui va bien, repart le Neophyte, mais il faut encore donner le fac que vous tenez caché, c'est là où est le reste de vos maudits instruments, à ce mot ce bon homme fut surpris, c'estoit luy arracher le cœur que de luy enleuer ce paquet, où il auoit enueloppé le reste de sa magie: [129] mais qu'eust-il fait, il craignoit plus la mort de son fils encore que la perte de ce fac. Il le prend donc, & le met entre les mains du Pere, tremblant de tout le corps, comme s'il eust deu perdre tout ce qu'il auoit au monde; alors le Pere commande à tous les Sauuages de se mettre à genoux, & prier Dieu pour la santé de cét enfant, ils le font, & pendant vn Crucifix au dessus de sa teste, à la place du fac de magie, il plûst à Dieu que la fièvre diminuast deslors, & le lendemain l'enfant estant guery, ses parens l'emmenerent à l'Eglise, fort confolez, & prirent le Pere de les instruire, & disposer au baptesme, ce qu'il fist, mais il n'osa pas encore leur confier le Sacrement, remarquant en eux de fois à autres quelque attache à leurs fonges & superstitions.

Voicy en suite de cette histoire vne action gene-reuse de ce bon Neophyte, qui auoit charge des prières auant l'arriuee du Pere, comme le Vieillard eust donné son fac de magie, ce ieune Chrestien se souint que le Pere auoit presché le iour d'auparauât, qu'il ne falloit point estre hypocrite, ny croire à demy, & [130] donner feulement vne partie de ses

He addresses himself to the old man, and exhorts him to put his hope in him who has made all,—that he alone can restore health to his son, and not the Devil, the enemy of all men; but that, if he desires to be heard, he must renounce the compact which he has with that evil spirit; he must abandon his superstitions, and presently give the Father the instruments which he uses. “I have done so already,” he answers; “I have thrown away my drum; and yesterday I sold to the French a superstitious robe that I had had painted, as I had seen it in a dream, for my health.” “That is very well,” replies the Neophyte; “but you must still give the pouch which you keep concealed; that is where the rest of your cursed instruments are.” At this word, the good man was surprised; it was tearing his heart out, to take from him this bundle, in which he had enveloped the remainder of his magic,—[129] but what could he do? he dreaded his son’s death still more than the loss of this pouch. He takes it, accordingly, and puts it in the Father’s hands, trembling in all his body, as if he had had to lose all that he had in the world. Then the Father commands all the Savages to kneel, and to pray God for the health of this child; they do so, and,—suspending a Crucifix above his head, in the place of the pouch of magic,—it pleased God that the fever should decrease from that time. The next day, the child being cured, his parents brought him to the Church, much consoled, and prayed the Father to instruct them, and prepare them for baptism; this he did, but he dared not yet bestow upon them this Sacrament, observing in them from time to time some attachment to their dreams and superstitions.

instruments diaboliques, cachant l'autre, qu'il falloit tout donner, qu'il iroit luy-mesme vn de ces iours en faire la visite par les cabanes. Ce bon Neophyte donc à la veüe du fac du Vieillard, se fent poussé de l'esprit de Dieu, s'en va subitement dans toutes les cabanes, fottiile tous les paquets, visite tous les facs, emporte sans resistance luy feul toutes ces despoüilles du demon, les porte à la Chapelle, & en fait vn present à Dieu. Le Pere tout ioyeux de cét heureux coup, appelle les principaux Sauuages, leur fait vn festin, se console avec eux, & leur monstrant en vn monceau tous ces miserables instruments: voila leur dist-il, ce qui retient le diable parmy vous; voila les cordes dont il vous lie, fus mettez y le feu, bruslez-les. Le Pere leur fait vn prefent de petun, & chacun allumant son calumet, iette le feu quant & quant dans ces meubles d'impiété, puis ayant tous ensemble remercié Dieu, & chanté vne chanfon, en signe de resfioüissance, ils s'en vont fort contens.

Outre les superftitions, ils ont encore [131] d'autres vices, qui nous donnent bien de la peine, ils font passionnez au dernier point de la boiffon, & s'en-yurent facilement, quand ils en peuuent traicter, de là s'enviuent les pechez deshonestes, fur tout en la ieunesse. Ceux qui leur vendent du vin ou de l'eau de vie, font vn tord irreparable à leur salut. Vn Neophyte zelé fist vn traict hardy fur ce subiect. Le Pere ayant vn iour acheué fon exhortation: ce Chrestien fe leua, & demanda permission de dire vn mot à l'affemblee. Ouy da, dit le Pere, parlez: nous vous escouterons. C'est vn bruiët qui court fit-il, que la ieunesse se desbauche à present, qu'on va voir les filles

Here follows, as sequel to this story, a generous action of that good Neophyte who had charge of the prayers before the Father's arrival. When the Old Man had given up his pouch of magic, this young Christian remembered that the Father had preached, the day before, that they must not be hypocritical, nor believe by half, and [130] give only a part of their diabolical instruments, hiding the other,—that they must give all; that he himself would go, one of these days, to make a search for these among the cabins. This good Neophyte, then, at the sight of the Old Man's pouch, feels himself impelled by the spirit of God; he suddenly goes away into all the cabins; ransacks all the bundles, and inspects all the pouches; carries off without resistance, himself alone, all these spoils of the fiend; conveys them to the Chapel; and makes a present of them to God. The Father, overjoyed at that excellent action, calls the principal Savages, makes them a feast, and takes comfort with them; and showing them, in a single heap, all those wretched instruments, "There," said he to them, "is what keeps the devil among you; there are the cords with which he binds you,—put fire beneath them, and burn them." The Father makes them a present of tobacco, and each one, lighting his calumet, then and there throws the fire into these implements of impiety; then, having all together thanked God, and sung a hymn in token of rejoicing, they go away, well content.

Besides the superstitions, they have still [131] other vices, which give us much trouble. They are to the last degree passionately fond of drink, and are easily intoxicated, when they can trade for any; thence follow the indecent sins, especially in the

la nuit, que les filles deuennent follastry & fans esprit, qu'il y a des hommes parmy nous, qui veulent auoir deux femmes, ce n'est pas là ce que nous auons promis à Dieu, il faut empescher que le mal n'aille plus auant: pour moy ie ne veux pas faire du Capitaine, n'y encore moins du Docteur: mais i'ay de la peine à tenir mon cœur & ma lange, quand ie vois, qu'on ferme les yeux à vn mal cognu, il faudroit que ceux qui sçaurent ces courreurs [132] de nuit, & ces personnes qui ne se contentement pas d'une femme, les declarassent publiquement: vne bonne vieille qui estoit au Sermon, touchee de la crainte de Dieu, prend la parole, & nomme tout haut ceux qu'elle cognoissoit. On fort sur le champ de la Chappelle, on s'assemble dans la plus grande cabane, on y appelle le Pere, vn Neophyte va luy-mesme chercher les garçons & les filles qu'on auoit nommez, & d'autres qu'on soupçonneoit, les oblige d'entrer; on les interroge tous, ils auoüent franchement deuant toute l'assamblee telles visites: mais ils protestent que ce ne font que recherches de mariage accoustumees parmy eux, si cela est, dist, nostre bon Chrestien, declarez vos affections à vos parens, prenez leur aduis, & celuy du Pere, de peur que vous ne vous repentiez, quand vous ferez liez dans le mariage, & qu'ainsi vous ne vous quittiez avec scandale, visitez-vous le iour, & non la nuit, la foy & la priere nous deffendent cette coustume: ils le promirent, & s'en allerent fort contents de part & d'autre. Cela n'a pas peu feruy.

[133] Ce mesme Neophyte fut bleffé l'Automne dernier, par la cheute d'un gros arbre qui tomba sur

youth. Those who sell them wine or brandy do an irreparable wrong to their salvation. A zealous Neophyte dealt a bold stroke in this matter. The Father, having one day finished his exhortation, this Christian arose, and asked permission to speak a word to the assembly. "Certainly," said the Father; "speak,—we will listen to you." "It is a current rumor," said he, "that the young people are becoming corrupt, at present,—that the men go to see the girls at night; that the girls become wanton and witless; that there are men among us who wish to have two wives. That is not what we have promised to God; we must prevent the evil from proceeding further. As for me, I do not wish to act the Captain, nor still less, the Doctor: but I can hardly restrain my heart and my tongue, when I see that your eyes are closed to a known evil. Such as know those who stroll [132] at night, and those persons who are not content with one wife, ought to declare them publicly." A good old woman who was at the Sermon, touched by the fear of God, speaks, and names aloud those whom she knew. They immediately leave the Chapel; they assemble in the largest cabin, and call the Father thither. A Neophyte goes in person to seek the youths and girls who had been named, and others who were suspected, and obliges them to enter. All are questioned; they avow frankly before the whole assembly such visits, but they protest that they are only suits of marriage, customary among them. "If that be the case," said our good Christian, "declare your affections to your parents; take their advice and that of the Father, lest you repent when you shall be bound in marriage, and thus leave one another with scandal. Make

luy, tout au travers du corps, & le mist en danger de sa vie: Dieu le deliura pourtant, quoy qu'il luy soit resté vne douleur d'estomach continuelle: si tost qu'il fe fut retiré de ce mauuais pas, il remercia Dieu de luy auoir conserué la vie, & s'humilia quand & quand, recognoissant que ce mal luy estoit arriué pour chastiment de sa faute, de ce que commençant son trauail, il ne l'auoit pas offert à Dieu, selon sa coustume, & proposa de ne plus rien entreprendre, sans l'auoir présent à Dieu, & imploré auparauant son assistance. Le Pere estant arriué à Tadoufac, il le vint incontinent trouuer pour se confesser, puis s'entretint avec luy des bons sentiments que Dieu luy auoit donné pendant l'Hyuer; ie vous diray franchement, dist-il, la penfee que i'eus, quand ie fus blessé, afin que vous la redressiez, si elle n'est pas bonne: ie disois à Dieu, Seigneur ie voudrois bien guerir, & viure iusques au Prin-temps, afin de voir encore vne fois les Peres qui m'ont [134] instruict. Ie fçay, mon Dieu, que ie vous ay offendé, & qu'il y a quelque chose dans mon cœur qui vous déplaist, si ie meurs auant la venuë du Pere ie ne pourray me confesser, & cela m'empeschera peut-estre de vous aller voir au ciel, voilà ce qui m'afflige, & qui fait que ie vous demande la prolōgation de ma vie, iusques au Prin-temps où ie verray le Pere, s'il garde sa promesse, faites neantmoins moi Dieu tout ce qu'il vous plaira, vous estes le maistre de la vie, ie vous demande pardon des pechez que i'ay cōmis, ie desire d'y satisfaire, & dés maintenant ie me refous de ne point manger tout ce iourd'huy pour chastier ma chair: ie sentiray la faim dans l'abondance de

your visits by day, and not by night; the faith and prayer forbid us this custom." They promised it, and went away very well satisfied on both sides. That aided not a little.

[133] This same Neophyte was wounded, last Autumn, by the fall of a great tree, which fell upon him, right across his body, and put him in danger of his life; God nevertheless delivered him, though there has remained with him a chronic pain in the stomach. As soon as he had released himself from this mishap, he thanked God for having spared his life, and then and there humbled himself,—acknowledging that this injury had happened to him for punishment of his fault, because, on beginning his work, he had not offered it to God, according to his custom,—and proposed to undertake nothing further, without having presented it to God, and first implored his assistance. The Father having arrived at Tadousac, this man immediately came to find him, in order to confess himself; then conversed with him of the good thoughts which God had given him during the Winter. "I will tell you frankly," said he, "the thought that I had when I was wounded, so that you may correct it if it is not good. I said to God: 'Lord, I would like to get well, and live till Spring, so as to see once again the Fathers who have [134] instructed me. I know, my God, that I have offended you, and that there is something in my heart which displeases you; if I die before the coming of the Father, I shall not be able to confess myself, and that will hinder me, perhaps, from going to see you in heaven. That is what grieves me, and makes me ask you for the extension of my life until Spring, when I shall see the Father, if he keeps his

viande, que nous auons à present, afin d'appaifer vostre colere: il adiousta que ce iour-là qu'il auoit ieufné, il employa quasi tout en prieres, & nōmément à reciter son Chapellet, en se pourmenāt feul dās les bois, au plus grand froid de l'hyuer, & fans approcher du feu, le Pere l'encouragea fort à la perseuerance, & au zèle qu'il auoit pour empescher les vices; il en fit autant enuers les Capitaines, & les principaux [135] Sauuages, il ne demeura pas plus d'un mois & demy en cette miffion, laquelle les Chrestiens de Sillery me contraignirent d'interrompre: depuis i'y ay enuoyé le P. Buteux à l'arriuee des nauires, afin de continuer ce faint ouurage, & nommément pour empescher les desordres de la boisson, que les Sauuages traictent en cachette avec les François, qui font dans les nauires, nonobstant les deffences & les chaftimens de Monsieur le Gouuerneur: la passion de quelque pelleterie, les aueugle & les fait tomber en cette faute, qui perd les ames & les corps de ces pauures peuples. Ils s'apperçoient bien eux-mefmes, que la boisson leur caufe des maux infinis. C'est pourquoi les Chrestiens ont prié nos Peres de faire tout ce qu'ils pourroient, pour empescher que les François ne traitaffent ny vin ny eau de vie à leur gens. Monsieur de Courpon Admiral de la flotte, y apporta toutes les diligences possibles dés son arriuee, faifant paroistre vne ioye bien fensible de la conuerſion de ces pauures peuples, luy mesme a voulu estre le Parain de quelques-vns.

[136] Voicy vn mot que m'en escrit de T[ad]oufac le Pere Buteux. Les Sauuages d'icy font fort bien; les Capitaines me contentent grandement: mais il y

promise. Do, nevertheless, my God, all that you shall please; you are the master of life. I ask your pardon for the sins which I have committed; I desire to atone for them, and from now on I resolve not to eat anything throughout this day, in order to chasten my flesh; I will experience hunger in the abundance of meat that we have at present, so as to appease your anger.''" He added that he employed nearly all that day that he had fasted, in prayers, and especially in reciting his Rosary, walking alone in the woods, in the greatest cold of the winter, and without approaching the fire. The Father strongly encouraged him in perseverance, and in the zeal that he had for preventing vicious practices; he did the same with the Captains and the principal [135] Savages. He remained not more than a month and a half in that mission, which the Christians of Sillery constrained me to interrupt. Since then, I have sent thither Father Buteux at the arrival of the ships, in order to continue that holy work, and especially to prevent the disorders arising from the liquor which the Savages secretly trade for with the French who are in the ships, notwithstanding the prohibitions and the punishments of Monsieur the Governor. The passion for a few pelts blinds them, and makes them fall into this offense, which destroys the souls and the bodies of these poor peoples. They themselves perceive well that drink causes them infinite evils. This is why the Christians have begged our Fathers to do all that they can, in order to prevent the French from trading either wine or brandy to their people. Monsieur de Courpon, Admiral of the fleet, applied all possible diligence herein from the time of his arrival,—manifesting very evident joy at the

a bien à craindre que le vin & l'eau de vie ne fassent de grand maux, i'y apporteray tout le remede possible, i'attendray pour cét effect iusques apres l'Affomption de nostre-Dame à m'en retourner, ie m'en vais en baptiser quelques-vns à cette arriuee des vaiffeaux, desquels nous auons eu nouvelle, ce iourd'huy sep-tiesme d'Aoust à midy. Voila pour le present l'estat de la mission de Tadoufac, qui est l'entree de toutes les autres qui sont dans cette grande riuiere. Les Sauuages de Gaspé & Miskou, qu'on rencontre encore deuant eux, venants de Frâce, en ont eu le bruit, & cõmencent a souhaitter la foy, & soupirer aprés leur salut. Voicy ce qu'en escrit au Pere le Ieune, le Pere Richard qui demeure à Miskou, avec le Pere Lionne arriué cette annee de France.

M. R. P.

Le remercie affectueusement V. R. des escrits qu'elle m'a enuoyés de la langue [137] Montagnese, i'en feray Dieu aidât mon profit. I'en ay parcouru quelque chose, ou i'ay remarqué quasi la mesme façon de s'enoncer, quoys que les mots soient tous autres parmy les Sauuages de ces costes. Je vous ay desia escrit par Nsdagaro vn de nos bons Sauuages qui s'en va voir ses parens & amis par de-là: car il se dit Môtagnés. I'espere que l'exemple de ses Cöpartiotes & les instructions de nos Peres luy feront vtiles. Il a de bonnes volontez, prie volontiers Dieu, se comporte fagement, reçoit les aduis & instructions Chrestiennes qu'on luy donne. Je le tiens pour lvn de ceux qui receura des premiers la Foy. Je desirerois qu'il apprehendaist l'importance de son Salut, &

conversion of these poor peoples. He himself has consented to be the Godfather for some of them.

[136] Here is a word on the subject, which Father Buteux writes to me from Tadousac: "The Savages here are doing very well; the Captains content me greatly; but there is much reason to fear that wine and brandy are causing great evils. I will apply all the remedy possible; I will wait, to accomplish this, until after the Assumption of our Lady, to return hence. I am going to baptize some of them at the arrival of the vessels, of which we have had news. This day, the seventh of August, at noon." Such, for the present, is the state of the mission at Tadou-sac, which is the entrance to all the others that are along this great river. The Savages of Gaspé and Miskou, whom one meets still ahead of these, on coming from France, have had the rumor of it, and begin to desire the faith, and to sigh after their salvation. Here is what Father Richard — who lives at Miskou, together with Father Lionne, arrived this year from France⁹ — writes on the subject to Father le Jeune.

"**M**Y REVEREND FATHER,

I thank Your Reverence affectionately, for the writings that you have sent me concerning the language [137] of the Montagnais; I shall find in them, God helping, my profit. I have perused them, to some extent, and in them I have remarked much the same fashion of utterance, though the words are quite different among the Savages of these coasts. I have already written to you by Noudagaro, one of our good Savages who is on his way to see his relatives and friends yonder,—for he says that he is Monta-

du moyen de l'obtenir, & ne se flattast point du pretexte de prier Dieu, comme si cela suffissoit à le faire homme de bien. Je vous le recommande, quantité de nos Sauuages non seulement de ceste Baye, mais de toute la coste, montent à Tadoufac, quelques-vns particulierement des ieunes pourront dōner iusques à Kebec, & par delà pour aller en guerre cōtre les Hiroquois. [138] Je me resiouïs que sans y penser ils trouuent de grandes occasions d'entrer en co-gnoissance de la Foy. La Mission de Tadoufac aura vn beau champ à trauailler, qui donnera son fruct en son temps, tost ou tard la parole de Dieu aura son effect, que diriez-vous que ie confessay il y a quelque temps vne pauure femme qui auoit esté baptisée par le R. P. Biar[d] au commencement que les François habiterent ces costes. Cette pauure creature estant tōbée malade, au cōmencemēt de l'hyuer, fust contrainte de fuiure ou plustost fe laisser porter & traifner apres ses gens dās les bois, où elle languist tout l'hyuer. Au prin-tēps ie la reuis en pauure estat desfeignant & mourant peu à peu. Nous la fecourusmes de ce que nous auions. I'appris cependant qu'elle auoit esté baptisée au Port Royal, son fils me l'afeure, elle me la confirme, & m'en donne des marques, & touche des circonstances qui me le font croire. Je l'instruis de nouveau es mystères de la Foy. Je la confesse, elles s'en va avec quelques siens parens qui arriuerent là, & peu de iours apres on nous rapporta son corps [139] que nous enterrasmes avec les ceremonys de l'Eglise, ainsi la Prouidence diuine conduisit cette pauure creature au poinct de son bon-heur par des voyes & rencontres admi-

gnais. I hope that the example of his fellow Countrymen, and the instructions of our Fathers, will be useful to him. He has good inclinations, prays willingly to God, behaves himself discreetly, and receives the Christian advice and instructions which are given him. I hold him for one of those who will first receive the Faith. I would that he might apprehend the importance of his Salvation, and of the means to obtain it, and not flatter himself with a pretext of praying to God, as if that were enough to make him a man of worth. I commend him to you. A number of our Savages, not only from this Bay, but from all the coast, are going up to Tadousac; some particularly of the youth, may proceed as far as Kebec, and beyond, in order to go to war against the Hiroquois. [138] I rejoice that, without realizing it, they find excellent opportunities for entering into knowledge of the Faith. The Mission at Tadousac will have a fine field for work, which will yield its fruit in its season; sooner or later, the word of God will have its effect. What do you say to this? I confessed, some time ago, a poor woman who had been baptized by the Reverend Father Biard when the French first inhabited these coasts.¹⁰ This poor creature having fallen sick at the beginning of the winter, was constrained to follow—or rather to be carried and dragged after—her people into the woods, where she languished all the winter. In the spring, I saw her again, in a forlorn plight, withering away and dying by slow degrees. We assisted her with what we had. I learned, however, that she had been baptized at Port Royal,—her son assures me so; she confirms it to me, and gives me tokens of it, and refers to circumstances which make me believe it. I

rables. V. R. fe souuient elle du rencontre qu'elle eust l'an passé d'vne partie de nos Sauuages? C'estoient des guerriers, qui ne laisserent pourtāt de se vāter de prier Dieu, ils m'ont fait recit de l'accueil qui leur fut fait, mais ceux qui demeurerent, firent plus fagement. Estāt venus icy, ils m'obligerēt de tenir la parole que ie leur auois dōnée de les aller voir l'esté, s'ils se trouuoient ensemble. Ie ne leur peus refuser. Ie fus avec nostre garçon, ils me bastirent promptement vne cabane approchante de la forme de nos bastimens, qui deuoit principalemēt seruir de Chappelle, ou ils s'afsēbloïēt foir & matin pour faire les prieres que ie cōmençois, & ils me suiuoient mot à mot, apres le signe de la Croix, ie recitois en Latin le *Pater*. Puis en leur lāgue la mesme oraison. I'adioustois vne priere en leur langue cōtenāt les principaux actes qu'ils deuoïēt faire, toutes lesquelles prieres ils disoient apres moy. [140] Le foir i'adioustois vn petit mot d'instruction Chrestienne, ce que ie ne pouuois si commodelement le matin, car les femmes, les enfans, & ieunes gens n'estoient pas si matineux que les hômes qui se diligentoint d'acheuer leurs canots, si bien qu'il fut à propos de les asssembler dés le grand matin pour prier Dieu: & puis sur les fept ou huit heures les femmes & la ieunesse se rangeoient à la Chappelle pour faire le mesme. La difette & la necessité les obligeoient d'acheuer promptemēt leurs canots. Si est-ce pourtant qu'ils ne voulurent pas y trauiller le Dimanche: mais demeurerent en repos, & se couurirent de leurs plus beaux vestemens. On les pourra à mon aduis aife-ment maintenir dans l'obferuance des commandeme-

instruct her anew in the mysteries of the Faith; I confess her. She goes away with some relatives of hers who arrived there, and, not many days after, they brought back to us her body, [139] which we buried with the ceremonies of the Church; thus the divine Providence conducted this poor creature to the height of her blessedness, by ways and coincidences that are admirable. Does Your Reverence remember the encounter that you had, last year, with a party of our Savages? They were warriors, who nevertheless boasted of praying to God. They gave me an account of the reception which they had met; but those who remained acted more wisely. Having come here, they obliged me to keep the word which I had given them, of going to see them in the summer, if they happened to be together: I could not refuse them,—I went with our servant. They promptly built me a cabin, approaching the shape of our buildings, which was chiefly to serve as a Chapel, where they assembled evening and morning in order to say the prayers which I would begin, and they followed me word for word. After the sign of the Cross, I recited, in Latin, the *Pater*; then, in their language, the same prayer. I added a prayer in their language, containing the principal acts which they were to perform; all these prayers they said after me. [140] In the evening I added a brief word of Christian instruction, which I could not do so conveniently in the morning; for the women, children, and young people were not so early as the men, who were diligently working to finish their canoes,—insomuch that it was best to assemble them very early in the morning to pray to God; and then, toward seven or eight o'clock, the women and youth

mens de Dieu, & de l'Eglise, lors principalement qu'on fera avec eux. Ils ont cette pensée qui est véritable, que faire profession d'adorer Dieu, c'est mener vne vie irreprochable. Vne ieune garçon me defroba vn peu de Petun que i'auois pour les gratifier, lors que cela fust descouvert, comment, difoient-ils, il prie Dieu, & il defrobe? [141] c'est le premier larrécin que i'ay veu parmy eux. Car ils ont les mains fort nettes du bien d'autrui. Vn autre me parlant d'vn certain qui fait estat de prier Dieu, & s'amusoit pourtant à boire, comment, dit-il, cela s'accorde-il bien prier Dieu & s'enyrer? que ne luy reproches tu? que ne prēd-il exēple sur vo⁹ autres PP? Ie les ay trouués affez curieux, Ils m'ont fait quantité de questions sur des choses artificielles & naturelles; la cognoissance desquelles les a si fort resjouïs, qu'ils se flattent d'vne esperance d'estre bien tost sçauans en tout, par nostre moyen. Ils nous aiment & respectent, & nostre consideration les retient en devoir. Ie t'obeiray, me difoit vn iour vn des plus renommez de la coste, & si tu demeures avec nous, ie ne m'amuseray plus à boire. Ie te croiray & fuiuray tes aduis, nous verrons si luy & les autres font hōmes de parole! car vn grand homme de bien nous fournit trois hommes, pour aller bastir vne petite maison parmy eux, nous l'allons commencer dans vne riuiere qu'ils appellent Nepegig⁸it à 18. lieuës de cette habitation. Si [142] i'eusse sceu cela, i'en eusse peut-estre retenu quelques-vns qui s'en vōt voyager & passer l'esté d'vn costé & d'autre. Il y a pourtant tel qui m'a donné parole de se ranger auprés de nous, lors qu'il entendra que nous y bastirons, tel m'a

took their places in the Chapel, in order to do the same. Dearth and necessity obliged them to finish their canoes promptly. It is a fact, however, that they were not willing to work at them on Sunday, but remained at rest, and put on their finest clothing. It will be easy, in my opinion, to maintain them in the observance of the commandments of God and of the Church,—especially by living with them. They have this notion, which is true, that to make profession of adoring God is to lead an irreproachable life. A young lad stole from me a little Tobacco that I had for gratuities to them; when that was discovered, ‘How?’ said they, ‘he prays to God, and he steals!’ [141] This is the first theft that I have seen among them; for they have hands very clean of others’ property. Another speaking to me of a certain man who makes account of prayer to God, and yet amused himself by drinking, ‘How,’ said he, ‘does that agree well, to pray to God and to get drunk? Why dost thou not rebuke him? Why does he not take example from you Fathers?’ I have found them quite curious; they have asked me many questions about things both natural and artificial,—the knowledge of which has so greatly pleased them that they flatter themselves with a hope of soon being versed in everything, by our means. They love and respect us, and consideration for us keeps them dutiful. ‘I will obey thee,’ said to me one day one of the most renowned on the coast; ‘and if thou remainest with us, I will no longer amuse myself by drinking; I will believe thee, and will follow thy advice.’ We shall see whether he and the others are men of their word, for a great man of worth furnishes us three men, in order to go and

reproché le trop de délay que nous y apportions. Il y a, disoit ce Capitaine, long tēps que tu nous promets de venir avec nous, & maintenant que voicy le prin-temps, tu nous remets encore, pour moy ie ne fais point comme cela, quand i'ay dit vne chose, elle vaut faicte. Ces bonnes gens ne cognoissent pas les difficultez de semblables entreprises. Monsieur Desdames Capitaine icy depuis quatre ans, a tousiours fort obligé cette Missiō, mais particulierement cette année, pendant la maladie du R. P. Dolbeau qui a esté longue & dangereuse. Il en fut attaqu  à Noel, & a train  & languy tout l'hyuer dans de grandes & diuerses douleurs; au prin-temps ie veux dire enuiron le mois d'Auril, ces douleurs le quittant, l'ont laiss  dans vne impuissance des bras & des mains qui ne luy permet de celebrier la faincte Messe. [143] Or pend t tout ce temps Monsieur Desdames l'a si charitablement & puissamment assist  en tout, qu'il luy doit en partie, la conseruation de sa vie. Cependant la Prouidence de Dieu qui gouerne toutes choses efficacement & doucement, voulant retirer le P. Dolbeau de ce pays icy, pour s'en feruir ailleurs felon ses deseins, a conduit icy le Pere Lyonne par des voyes bien particulieres, pour prendre sa place, & trauailler en cette vigne fructueusement. Il est vray qu'il estoit pour les Hurons, mais voyant la necessit  ou nous estions, & qu'il estoit à propos que le Pere Dolbeau retournaist en France pour la conseruation de sa vie, & recourement de sa santé, comme il ne cherche que Dieu & ne se soucie pas du lieu où il trauaille à sa gloire, il a volontiers consenty & agg   de demeurer icy. Je le recommande affectueuse-

build a little house among them; we are going to begin it in a river which they call Nepegigwit,¹¹ 18 leagues from this settlement. If [142] I had known that, I would perhaps have retained some who go away on journeys and to spend the summer in one place or another. One, however, has given me his word to locate himself near us, when he shall hear that we are building there; another has reproached me for the too long delay that we made therein. ‘Long ago,’ said this Captain, ‘thou didst promise to come with us; and, now that spring is here, thou still puttest us off. As for me, I do not act like that; when I have said a thing, it is as good as done.’ These good people do not recognize the difficulties of such enterprises. Monsieur Desdames, Captain here these four years past, has always greatly accommodated this Mission,—but particularly this year, during the sickness of the Reverend Father Dolbeau, which has been long and dangerous.¹² He was attacked by it at Christmas, and he lingered and languished all winter in great and various pains. In the spring,—I mean to say, about the month of April,—these pains, quitting him, left him in an impotence of the arms and hands which does not allow him to celebrate holy Mass. [143] Now, during all this time, Monsieur Desdames has so charitably and efficiently assisted him in everything, that he owes him, in part, the preservation of his life. However, the Providence of God, which governs all things efficaciously and gently, wishing to withdraw Father Dolbeau from the country here, in order to make use of him elsewhere according to its designs, has led hither Father Lyonne by very singular ways, to take his place and work profitably in this vine-

ment au SS. SS. & prières de Vostre Reuerence, ce que fait aussi de Vostre Reuerence,

Seruiteur tres-humble en N. S.

André Richard.

[144] Non seulement les Sauuages de ces cartiers-là ont ouy parler de nostre faincte Foy, mais aussi quantité de petites nations du Nord, dont en voicy les nōs. Les Kakouchakhi, ceux qui se trouuent à Maouatchihitonnam, c'est le lieu où les Hurons font leur assemblees venans traitter avec les Nations du Nord. Les Mikouachakhi les Outakouamiouek. Les Mistafiniouek, Oukefestigouek, Mouchaouaouastiiri-nioek. Ounachkapiouek, Espamichkon, Astourega-migoukh, Oueperigoueiaouek. Oupapinachiouek, Oubestamiouek, Attikamegouek. Les Chrestiens de fainct Ioseph & de Tadouffac, ont porté le nom de Iefus-Christ, dans toutes ces petites Nations avec lesquels ils ont quelque commerce. Le iour qu'ils commencent de voir, croistra avec le temps iusques à son Midy.

yard. It is true that he was bound for the Hurons; but,—seeing the necessity in which we were, and that it was expedient that Father Dolbeau should return to France for the preservation of his life and recovery of his health,—as he seeks only God, and cares not about the place where he works to his glory, he has gladly consented and agreed to stay here. I commend him affectionately to the Holy Sacrifices and prayers of Your Reverence, as does also Your Reverence's

Most humble Servant in Our Lord,
André Richard."

[144] Not only the Savages of those quarters have heard mention of our holy Faith, but also many little nations of the North, the names of which follow: the Kakouchakhi, those who are at Maouatchihiton-nam,—the place where the Hurons hold their assemblies, coming to trade with the Nations of the North; the Mikouachakhi, the Outakouamiouek, the Mistasi-niouek, Oukesestigouek, Mouchaouaouastiirinioek, Ounachkapiouek, Espamichkon, Astouregamigoukh, Oueperigoueiaouek, Oupapinachiouek, Oubestamiouek, Attikamegouek.¹⁸ The Christians of saint Joseph and of Tadoussac have carried the name of Jesus Christ into all these little Nations, with whom they have some commerce. The day that they begin to see will increase, with time, even to its Noon.

[145] CHAPIT[R]E IX.

DE L'HOSPITAL.

TOVT le Canada a fondu en dueil à la nouuelle de la mort du Roy, & de Monseigneur le Cardinal: mais cette maifon de Mifericorde en a plus de subiect qu'aucun autre; veu la tristesse arriuee en fuite à Madame la Duchesse d'Eguillon, qui en est la fondatrice: fa douleur a percé viuement le cœur de ces bonnes Religieuses, qu'elle a cheries cōme vne mere fes enfans, & ie ne fçay quād leurs larmes s'effuiront: mais enfin il faut que la resignation & conformité à la volonté de Dieu, que cette Dame pratique si hautement parmy des accidens si funestes, appaise aussi & calme le cœur des Religieuses: Nous deuons esperer que la diuine bonté remediera à tous ces mal-heurs. Dieu est Pere des affligez, & des pauures, il en a vn soin particulier, & y prend ses delices: & ceux qui ont à prefent le pouuoir en main, imitent fortement [146] cette charité de Dieu, comme ils en tiennēt la place çà-bas en terre, nous le fçauons bien: mais venons à ce qui s'est paffé en cette maifon de Mifericorde, outre l'ornement & la consolation qu'elle donne à toute la Colonie, elle fert d'vn fort appuy à l'arrest des Sauuages, & emporte vne bonne partie des frais & du fardeau, la Bourgade de Sillery est encore petite: mais ie doute fort si sās cette maisō, qui s'y est establie: elle eust peu arriuer à l'estat où elle est, & ie ne fçay encore si

[145] CHAPTER IX.

OF THE HOSPITAL.

ALL Canada melted in grief at the news of the death of the King and of Monseigneur the Cardinal; but this house of Mercy has more cause for it than any other,—considering the sadness which in consequence befalls Madame the Duchess d'Eguillon, who is its founder. Her sorrow has keenly pierced the heart of these good Nuns, whom she has cherished as a mother her children, and I know not when their tears will be dried; but the resignation and conformity to the will of God, which that Lady so nobly practices amid events so disastrous, must also at least soothe and calm the hearts of the Nuns. We are bound to hope that the divine goodness will remedy all these misfortunes. God is the Father of the afflicted and of the poor; he has a special care for them, and in them takes his delight; and those who have at present the power in hand, closely imitate [146] this charity of God, as they take his place here below on earth,—we know it well. But let us come to what has occurred in this house of Mercy. Besides the adornment and consolation which it gives to the whole Colony, it serves as a strong support to the settlement of the Savages, and bears a good part of the expenses and burden thereof. The Village of Sillery is still small, but I doubt very much if, without this house which has been established there, it could have reached

elle pourroit subfister fans cét aide: il en a bien couité des incommoditez à ces bonnes filles: la iournee dvn homme qui ne reuient pas icy à moins de trente & quarante fols, a esté souuent employée pour aller à Quebec querir vn peu d'herbe, ou vne demie douzaine dœufs pour les malades: mais le desir qu'elles ont eu d'exercer leurs fôctions enuers les Sauuages, & contribuer à leur arrest, felon l'estendue de leur vocation, les a fait abandonner leur bastiment de Quebec, avec toutes ses commoditez, comme il les auoit, fait abandonner la France, veu nommément que [147] les François estant malades n'ont pas de peine d'aller à Sillery: mais les Sauuages malades font incapables d'aller à Quebec, & ainsi c'eust esté vn Hosptial de Sauuages fans Sauuages: la peur des Hiroquois n'ayant pas empesché tant d'hōnestes personnes de lvn & l'autre sexe d'aller à Montreal, & autres endroits de la grande Riuiere, pour y confacer à Dieu si faintement leur vie: quoy que les Hiroquois en foient voisins, & rodēt tout autour, n'a pas deu auoir effect à vne lieuë ou deux de Quebec, pour empescher vne communauté Religieuse de ses functions, & dvn bien pour lequel seul elle venoit en ce nouveau monde, & que les Sauuages desiroient ardemment. Au reste leur bastimēt de Quebec s'acheue peu à peu, afin que s'il furuient quelque accident, elles puissent felon la prudence & le conseil s'y retirer, & si les François se multiplient davantage, elles puissent faire vn petit Hospital separé pour leurs fecours, qui ne niroit pas à celuy des Sauuages, & aduanceroit la colonie.

Les Religieuses ont receu & assisté [148] cette annee en l'Hospital, enuiron cent Sauuages de diuerses

the state in which it is; and I know not yet if it could subsist without this help. It has indeed cost inconveniences to these good sisters; the day's time of a man, which amounts here to no less than thirty or forty sols,¹⁴ has often been employed for going to Quebec in quest of a few herbs or a half-dozen of eggs for the sick; but the desire that they have had to exercise their offices toward the Savages, and to contribute to their settlement, in accordance with the scope of their vocation, has caused them to abandon their building at Quebec, with all its conveniences, as that desire had caused them to abandon France,—seeing, especially, that [147] the French, when sick, have no difficulty in going to Sillery; but the sick Savages are unable to go to Quebec, and thus it would have been a Hospital for Savages, without Savages. The fear of the Hiroquois not having hindered so many worthy persons of both sexes from going to Montreal and other places on the great River, in order there to consecrate so piously their lives to God,—though the Hiroquois are near by, and prowl all about,—it was not likely to have effect a league or two from Quebec, so as to impede a Religious community in its offices, and in a benevolence for which alone it came into this new world, and which the Savages were ardently desiring. Moreover, their building at Quebec is being finished, little by little,—so that, if any accident occurs, they can prudently and advisedly retreat thither; and, if the French multiply further, they can establish a little separate Hospital for their succor, which would not injure that of the Savages, and would advance the colony.

The Nuns have received and assisted [148] in the

nations Montagnez, Algonquins, Atticamegues, Abnaquiois, Hurons, ceux de Tadoufac & du Saguéné, & de quelques autres natiōs plus eloignees. A l'heure que i'escris ce memoire, il y a vne fēme affligeē d'vne maladie lente, que le Pere Buteux y amena dernieremēt, retourñat de Tadoufac, laquelle est de plus de treize ou de quatorze iournees, auant dans les terres du Saguéné, & est venuë à dessein non feulemēt d'estre fecouruë en son mal: mais de congoistre Dieu, & de voir l'exemple des François. Cinq ou six ouuriers François ont aussi esté foulagez en cette maifon de charité, ils auoient esté frapez du mal de terre au fort de Richelieu, & en danger d'en mourir, s'ils n'vfent trouué vn bon secours: voilà ce qui est du general de cette maifon: venons à ce qui est de particulier plus remarquable, les miferes & les maladies des Sauuages me rendront plus long que ie ne voudrois. I'ay desia parlé cy-deffus de la mort d'vn appellé Achille Sauuage, en voicy quelques particularitez qui regardent [149] l'Hospital. Lors qu'il commença de s'alliter, il estoit cabané dans les bois à deux cens pas de Sillery. Le P. Buteux, l'allant visiter vn matin, le trouua à genoux aux pieds de son lit. C'est à dire sur le bout d'vne escorce, ou d'vne couuerture deuant vn Crucifix qu'il auoit pendu à fa cabane, il pria le Pere de s'affoir vn peu, & de luy donner loisir d'acheuer sa priere, apres laquelle il se confessa avec grand fentiment de deuotion, puis dist au Pere: ie ne m'atrisme pas de ma maladie: mais deux chofes me font de la peine, l'vne est que ie ne puis plus dire mon Chappellet, la teste me manque en vne si longue priere, l'autre est que ie suis eloigné de l'Eglise, & ne peux aller à la Meffe. Le Pere

Hospital, this year, about a hundred Savages of various nations: Montagnais, Algonquins, Atticamegues, Abnaquois, Hurons, those of Tadousac and the Saguené, and of some other nations, more distant. At the time I write this report, there is a woman afflicted with a slow disease, whom Father Buteux lately brought hither, on returning from Tadousac. She is from a region above thirteen or fourteen days distant, far within the lands of the Saguené, and has come on purpose, not only to be aided in her malady, but to know God and see the example of the French. Five or six French workmen have also been relieved in this house of charity; they had been stricken with the land disease, at the fort of Richelieu, and were in danger of dying from it, if they had not found kind help. Thus much is general, concerning this house: let us come to what is most remarkable in details; the miseries and the diseases of the Savages will render me more tedious than I could wish. I have already spoken above, of the death of one called Achille, a Savage; here follow some particulars which concern [149] the Hospital. When he began to take to his bed, he was in a cabin in the woods, two hundred paces from Sillery. Father Buteux, going to visit him one morning, found him kneeling at the foot of his bed,—that is to say, on the end of a piece of bark or of a blanket,—before a Crucifix that he had suspended in his cabin. He begged the Father to be seated a little while, and to give him leisure to finish his prayer, after which he confessed himself with a great feeling of devotion; then he said to the Father: “I do not grieve for my sickness; but two things cause me pain: one is, that I can no longer say my Rosary,—my head fails me

luy dist que pour son Chapellet, il n'en deuoit pas estre en peine que c'estoit assez qu'il en dist vne dixaine par interuelle, ou mesme fist quelque autre priere plus courte pour se recommander à Dieu, & se resigner à sa volonté, & quand à ce qui est de son esloignement de l'Eglise qu'il donneroit ordre qu'on l'aportaist à l'Hospital ou à vne cabane tout proche d'où il pourroit [150] assister à la Messe quand il auroit vn peu de forces. Le Pere en aduertit les principaux Sauuages qui l'apporterent incontinent à l'Hospital, & luy dresserent aussi vne petite cabane tout proche de la porte, afin de s'y retirer s'il vouloit, il edifia extremément les Religieuses & les Sauuages par sa patience & sa deuotion, quād on luy apporta le viatique, il estoit en cette petite cabane: les Sauuages accompagnèrent le precieux Corps de nostre Seigneur, & enuironnerent le petit taudis avec vne merueilleuse pieté & modestie: depuis ce temps-là nostre malade ne parla plus que du ciel & de l'eternité, il forçoit souët sa voix, & s'ecrioit tout haut pour former les actes de vertu qu'on luy recommandoit, il demanda au Pere qui l'affistoit s'il verroit pas au Ciel sa fille morte depuis peu, & ceux qu'il auroit aimé cà-bas en terre? Le P. l'affeura, qu'ouy & que tous les gens de bien s'entre-verroient, & se communiqueroient dans le Ciel: cette responce le confola fort. Vne heure auant que mourir, il coniura instamment le Pere d'exhorter les François & les Sauuages à ce [151] qu'ils priaissent Dieu pour son ame, si tost qu'il feroit passé de cette vie. Ce qui luy fut liberalement accordé: car il n'eut pas plustost expiré que les Sauuages s'affemblerent & portèrent son corps en la Chapelle autour de luy: le Pere de Quen y estoit

in so long a prayer; the other is, that I am far from the Church, and cannot go to Mass." The Father told him that, as for his Rosary, he should not be in distress,—that it was enough that he should say ten beads at intervals, or even make some other and shorter prayer, in order to commend himself to God, and resign himself to his will; and, as for his distance from the Church, he would give orders that he should be carried to the Hospital, or to a cabin quite near, whence he might [150] attend Mass when he should have a little strength. The Father notified the principal Savages, who brought him straightway to the Hospital, and also put up for him a little cabin quite near the door, so as to withdraw thither if he wished. He extremely edified the Nuns and the Savages by his patience and his devotion; when they brought him the viaticum, he was in that little cabin; the Savages accompanied the precious Body of our Lord, and surrounded the little hovel with a marvelous piety and modesty. From that time, our patient spoke of nothing but heaven and eternity; he frequently strained his voice, and shouted aloud, in order to utter the acts of virtue which they recommended to him. He asked the Father who was assisting him, if he would see in Heaven his daughter, who died a little while ago, and those whom he had loved here below on earth. The Father assured him, "Yes;" and that all good people would see one another and communicate together in Heaven. This answer greatly consoled him. An hour before dying, he urgently besought the Father to exhort the French and the Savages that [151] they should pray to God for his soul, as soon as he should have passed from this life,—which was liberally granted him:

qui les confola dans leur tristesse: car cét homme estoit vn des plus considerables. La constance & vertu de la femme est remarquable aussi bien que celle du mary, si tost qu'ils eurent receu tous deux le fecond Baptesme, Dieu les esprouua & affligea par la mort d'vne fille qu'ils aymoït vniquement: peu apres, le mary tombe malade, languit deux ans & demy, & meurt: il restoit vn fils aage de quatre ans à cette bonne veufue, pour toute consolation huict iours aprés que son mary est mort, l'enfant est attaqué de maladie, & meurt entre les bras de sa pauure mere, avec tout cela elle est ferme & constante en la foy, & dit qu'elle y mourra, que Dieu est le Maistre, qu'il est bon, & qu'elle aymera touſiours ce qu'il ordonnera, elle demeure maintenant avec vn sien frere nommé Thomas, fort bon Chrestien, & vit dans vne grande patience [152] & humilité. Vn iour, cõme ie voulois aller à Quebec, en Canot, ie la priay de me mener avec vn autre Sauuage, qui estoit là, elle me respondit: vrayement c'est bien à moy d'entreprendre cela maintenant, & qui suis-ie à prefent? vne poignee de terre inutile.

On a parlé souuent dās les precedētes Relations de Pierre Tregatin: sa vertu l'auoit rendu recommandable quelque temps auant qu'estre baptisé, il estoit demeuré boiteux d'vne blessure qu'il se fist en courant dans les bois, ses gens l'auoient abandonné au coin d'vne ance ou pointe de terre, ou nos Peres le trouuerent à demy mort, sans cabane & sans viures, & sans autre habit qu'vn morceau de couverture qui luy couuroit vne partie du corps. Ils le portèrent chez nous, & le traicterent le mieux qu'ils peurent, & apres l'auoir instruit, le baptiserent: enfin les

for he had no sooner expired than the Savages assembled and carried his body into the Chapel near by. Father de Quen was there, who consoled them in their sadness: for this man was one of the most influential. The constancy and virtue of the wife is remarkable as well as that of the husband; as soon as they had both received the second Baptism, God tried and afflicted them by the death of a daughter whom they singularly loved; shortly after, the husband falls sick, languishes two years and a half, and dies. There remained to this good widow, for her whole consolation, a son, aged four years; eight days after her husband has died, the child is attacked by sickness, and dies in its poor mother's arms. With all that, she is firm and constant in the faith, and says that she will die in it; that God is the Master, and that he is good; and that she will always love what he shall order. She now dwells with a brother of hers, named Thomas, a very good Christian, and lives in great patience [152] and humility. One day, when I wished to go to Quebec by Canoe, I begged her to take me, with another Savage who was there. She answered me: "Truly, I am a likely one to undertake that now; and what am I at present? a handful of useless earth."

There has been frequent mention in the preceding Relations, of Pierre Tregatin; his virtue had made him commendable. Some time before being baptized, he had become lame from a wound that he incurred while running in the woods; his people had abandoned him in the corner of a cove, or point of land, where our Fathers found him half dead, without cabin and without provisions, and without other clothing than a piece of blanket, which covered a

Religieuses venāt en Canada, il trouua vne heureuse demeure en la maison de charité, il y passa deux ou trois Hyuers, pendant lesquels nos Peres conferoient avec luy de la langue Algonquine, & luy apprennoient ensemble les choses [153] de Dieu: de maniere qu'il les entendoit parfaitement bien, & qui plus est y conformoit sa vie, & seruoit de vray Predicateur par ses paroles & ses exemples.

Les Sauuages en vne de leur assemblée l'establirent Capitaine ou Maistre des Prieres, c'estoit à luy dans les Confeils de parler des affaires de Dieu, de remontrer ce qui estoit expedient: là deffus & aduertir ceux qui manqueroient publiquement à leur deuoir, sur tout aux prieres. Le premier iour de Septembre il tomba malade & fut apporté à l'Hospital, & y mourut au bout de trois Sepmaines qu'il employa à se preparer à la mort, avec des actes de vertus heroïques, il se confessoit fort souuent, il appelloit chaque iour au moins vne fois, vn de nos Peres pour parler de Dieu & de sa conscience, ie ne me soucie point de viure, disoit-il, ie n'ayme point mon corps, i'ayme la mort, de bon cœur ie la souhaitte quand il plaira à Nostre Seigneur: il Communioit souuent: mais il redoubla sa deuotion & sa ferueur pour sa derniere Communion, apres laquelle il demāda aussi & receut l'Extreme-Onctiō: [154] il pria les Religieuses qu'elles le fissent enterrer à la Françoise, dans vn drap simplement. Il prit son petit fils aagé feulement de six mois entre ses bras, luy donna sa benediction, & dist qu'il le donnoit à nos Peres, pour estre instruit: deux heures auant sa mort, il appella la Mere Supérieure & luy dist Ningay Ninnip, ma Mere, c'est à ce coup ie vay mourir: fais prier Dieu pour mon ame,

part of his body. They carried him to our house, and treated him as best they could; and, after having instructed him, they baptized him. Finally, the Nuns coming to Canada, he found a happy abode in the house of charity. He spent two or three Winters there, during which our Fathers conferred with him concerning the Algonquin language, and together taught him the things [153] of God, so that he understood them perfectly well,—and what is more, conformed his life to them, and served as a true Preacher by his words and his examples.

The Savages, at one of their assemblies, appointed him Captain or Master of the Prayers; it was his place, in the Councils, to speak of the affairs of God, to point out what was expedient therein, and warn those who should be openly wanting in their duty, especially in the prayers. The first day of September, he fell sick, and was carried to the Hospital, and died there at the end of three Weeks,—which he employed in preparing himself for death, with heroic acts of virtue. He confessed himself very often; he called one of our Fathers at least once each day, in order to speak of God and of his conscience. “I care not to live,” said he; “I do not love my body,—I love death; with good heart I wish it, when it shall please Our Lord.” He frequently received Communion; but he redoubled his devotion and his fervor for his last Communion, after which he also requested and received Extreme Unction. [154] He begged the Nuns that they should have him buried in the French manner, simply in a sheet. He took his little son, only six months old, in his arms, gave him his blessing, and said that he gave him to our Fathers, in order to be instructed. Two hours before

ce n'est point icy nostre pays, nostre demeure est au Ciel: i'espere que Dieu m'y mettra, il demanda le Crucifix & l'Apostropha avec des paroles si amoureuses qu'il tira les larmes des Religieuses, il fut pris d'une défaillance, pendant ces Colloques, & en vn instant alla de la terre au Ciel.

Vn nommé Marc-Antoine, duquel on parla l'an passé entre les malades, n'a point relevé de sa maladie qui le confomma, en forte qu'il ne luy restoit que les os & la peau, laquelle mesme se destachoit en diuers endroits du corps: mais il auoit tousiours le visage gay & ioyeux, il estoit logé dans vne cabane à la porte de l'Hospital, toute sa maladie [155] ne fut qu'une cōtinuation de patiēce & de deuotion, on le faisoit prier Dieu sans cesse, neantmoins il estoit impossible de le contēter en ce poinct, il enuoyoit à tous propos sa femme aux Religieuses leur dire: venez; celuy qui est malade veut prier Dieu, les Religieuses craignoient de le lasser, mais au contraire il se plaignoit qu'on ne le faisoit pas prier Dieu, & quoy que les prières qu'on luy faisoit dire, fussent longues, ils les repetoit tousiours avec ferueur aussi bien à la fin qu'au commencement, iamais on ne l'entendoit dire c'est assez, il auoit tousiours son Chappellet, & si par hazard il luy tomboit ou s'egaroit, il falloit renuerfer le liet & la cabane pour le chercher: quand il n'eut plus assez de force pour le dire, il le pēdit à son col, & le touchoit sans cesse avec les mains, & prenoit vn singulier plaisir qu'on le recitaſt aupres de luy, il ne paſſoit aucun iour qu'il ne priaſt Dieu pour leurs bienfacteurs, & pour ceux qui auoient estably cette maison de charité: c'est la priere qu'il faisoit actuellement quand il entra en l'agonie, laquelle l'emporta

his death, he called the Mother Superior and said to her: *Ningay Ninnip*,—“ My Mother, this time I am going to die; have prayer offered to God for my soul. Not here is our country,—our dwelling is in Heaven; I hope that God will place me there.” He asked for the Crucifix, and Addressed it with words so loving that he drew tears from the Nuns. He was taken with a faintness, during these Colloquies, and in an instant went from the earth to Heaven.

A certain Marc-Antoine, who was mentioned last year among the sick, did not recover from his malady, which consumed him so that he was reduced to bones and skin,—which even detached itself on various parts of the body; but he always had a gay and joyful countenance. He was lodged in a cabin at the door of the Hospital. His entire sickness [155] was but one continuation of patience and devotion. They had him pray to God without ceasing; nevertheless it was impossible to content him in this respect,—he would send his wife to the Nuns at every opportunity, in order to tell them, “ He who is sick wishes to pray to God.” The Nuns dreaded to fatigue him, but, on the contrary, he complained that they did not make him pray to God; and though the prayers which they had him say were long, he would always repeat them with fervor, as well at the end as at the beginning. They never heard him say, “ It is enough.” He always had his Rosary; and, if by chance it fell from him, or was misplaced, they had to turn the bed and cabin upside down in order to find it. When he no longer had strength enough to say it, he hung it to his neck, and incessantly touched it with his hands, and took a singular pleasure in their reciting it near him. Not a day

fi [156] doucement qu'à peine le vit-on paffer: il feroit difficile d'expliquer les foings qu'en prenoit sa femme, & les charitez qu'elle luy a renduës l'espace d'un an ou deux, qu'il a esté malade; les Religieuses en demeuroient extremement edifiées, & l'affistoient elle mesme avec grande affection.

Vne bonne veufue appellée Louyse, vrayment Hospitalier d'affection (nous en auons parlé autrefois) auoit vne sienne fille nommée Vrfule, qui estoit mariée à vn Capitaine de Tadoufac: cette ieune femme tomba malade, & apres deux ou trois ans de langueur, s'alita enfin à Sillery, & se vint retirer à l'Hospital, demeurant tantost dans la falle commune, tantost dans la cabane proche. Ses langueurs se terminerent en des douleurs violentes: sa bõne mere en eut des foins inimaginables: mais le premier estoit de l'exhorter à la patièce: ma fille, disoit elle, souffre paisiblement, ne te fasche pas, affin que tu ne donne point d'entrée au peché, & au malin esprit dans ton cœur, & que tu ailles au Ciel: ma fille pense ainsi de Dieu, il a tout fait, il [157] gouerne tout: il m'ayme, ie suis contête de ce qu'il m'enuoye la maladie, ie croiray tousiours en luy, ie l'aymeray tousiours: voilà ce que tu pêferas en tõ cœur, il fut necessaire de luy doner le viatique; elle estoit lors en sa cabane près la porte de l'Hospital, la bõne Louyse orna cette petite maison d'escorces, cõme vne oratoire: mais tout à la Sauuage, elle tendit tout autour des robes de Castor, & d'Oreignac, toutes neufues & biẽ matachiées, elle mist la plus belle sur le lict de la malade, elle couurit tout le plâcher de fueillage, & le haud de la cabane aussi, elle alla aux Religieuses emprunter vn Crucifix & deux chandeliers avec les cierges, & les

passed that he did not pray to God for their benefactors, and for those who had established this house of charity,—this is the prayer that he was actually saying when he entered the death struggle, which carried him off so [156] gently that they hardly saw him pass away. It would be difficult to express the care taken by his wife, and the charities which she rendered him, for the space of a year or two during which he was sick; the Nuns were extremely edified by it, and themselves assisted her, with great affection.

A good widow called Louyse—truly a Hospital nun in affection (we have spoken of her before)—had a daughter named Ursule, who was married to a Captain of Tadousac. This young woman fell sick, and, after two or three years of debility, finally took to bed at Sillery, and retreated to the Hospital; staying now in the common ward, again in the neighbouring cabin. Her languors ended in violent pains; her good mother's attentions were inconceivable; but the first one was to exhort her to patience. “My daughter,” she said, “suffer peaceably; do not be angry, so that thou mayst not give admission to sin and to the evil spirit in thy heart, and that thou mayst go to Heaven. My daughter, think thus of God: ‘He has made all, he [157] governs all. He loves me; I am content that he sends me sickness. I will always believe in him, I will always love him.’ That is what thou shouldst think in thy heart.” It was necessary to give her the viaticum; she was then in her cabin near the door of the Hospital. The good Louyse adorned this little house with bark, like an oratory; but, quite in the Savage fashion, she hung all around it robes of Beaver and of Moose,

mist proche du liet de sa fille, tout le voisinage accōagna le S. Sacremēt avec grād respect & deuotion, la malade entēdant sonner la clochette qui fert de signal pria sa mere de la dresser sur sō liet, affin d'honoré le Corps de N. S. Si tost qu'elle eut Cōmunié, sa mere s'approcha & luy dist, or fus ma fille, c'est maintenāt que I. C. est en ton cœur, prend courage, remercie le fortement: & puis appellant vne des Religieuses, elle luy dist, ayde la [158] à faire ses prières, elle pressa qu'on luy donnast l'Extrē[me]-Onction, apres laquelle elle mourut fort tranquillement sa mere la fist enterrer avec toute la folemnité possible à vn Sauvage, & mist dans sa fosse tout ce qu'elle auoit de plus precieux en Castor, Porcelaine, & autres meubles dont ils font estat, & comme les Religieuses luy remontoient sa pauureté & celle des Sauuages, & que cela ne feruoit de rien aux morts, elle luy dist & vous autres vous auez bien enterré vostre sœur Religieuse (c'estoit la mere de faincte Marie morte il y a deux ans) avec son bel habit & avec tout l'honneur que vous auez peu, si ce que ie fais, offendroit Dieu, ie le quitterois: mais puisque Dieu ne le deffend pas, ie veux honorer les morts. Il pleust à Nostre Seigneur esprouuer encor vn autre fois, cette bonne veufue: elle auoit desja perdu deux filles, vne troisième tomba incontinent malade, & comme c'estoit le commencement de l'hyuer & de leur chasse, elle pria sa mere de la mener avec elle dans les bois, où elle mourut peu apres: mais avec la pieté & les sentimens [159] de deuotion, dont i'ay parlé cy-deuant. Suffit de dire icy que cela n'esbranla point la bonne Louyse, laquelle rapportāt le corps de sa fille de dedās les bois, & le donnant aux Religieuses pour le faire

wholly new and finely embroidered. She put the most beautiful one on the bed of the sick woman; she covered the whole floor with leaves, and also the top of the cabin; she went to the Nuns to borrow a Crucifix and two candlesticks, with the tapers, and put them near her daughter's bed. The whole neighborhood accompanied the Blessed Sacrament with great respect and devotion. The sick woman, hearing the sound of the bell, which serves as signal, begged her mother to raise her upon her bed, so as to honor the Body of Our Lord. As soon as she had received Communion, her mother approached and said to her: "Come, now, my daughter; it is now that Jesus Christ is in thy heart. Take courage; thank him heartily;" and then, calling one of the Nuns, she said to her, "Help her [158] to say her prayers." She urged that they should give her Extreme Unction, after which she died very tranquilly. Her mother had her buried with all the solemnity possible to a Savage, and put in her grave all that she had most precious in the way of Beaver, Porcelain, and other articles of which they make account. When the Nuns pointed out to her her poverty, and that of the Savages, and that that availed nothing for the dead, she said to them: "But you people certainly buried your sister Religious" (it was the mother de sainte Marie, deceased two years ago) "with her beautiful robe, and with all the honor that you could. If what I do offended God, I would renounce it; but, since God forbids it not, I wish to honor the dead." It pleased Our Lord to try this good widow once again; she had already lost two daughters,—a third fell suddenly sick; and, as it was the beginning of the winter and of their hunt, she begged her mother

enterrer près de sa fœur, leur dist, ie ne suis point triste ie me resiouïs dauantage de l'asseurance que i'ay que mes filles font au Ciel, que ie ne ferois de les voir viure en ce monde, Dieu est nostre Pere à tous: ie l'aymeray & tout ce qu'il fera. Ce sentiment excellent de la conformité à la volonté de Dieu est bien auant imprimé dans le cœur de plusieurs de nos Neophytes.

La femme dvn appellé Vincent Xauier fils du premier Sauuage errant qui s'est arresté à Sillery, tomba malade vn an apres son mariage, & languit plus de deux ans. Enfin elle fut contrainte de garder le lict, elle vint à l'Hospital où elle surpassa encor la patience des autres: car pendant tout le temps qu'elle y fut, on ne l'entendit iamais demander chose aucune ny se plaindre, excepté le dernier iour de sa vie, & encor fort peu, quoy que d'ailleurs elle fust dvn [160] esprit fort vif & agissant: elle auoit touſtours à ſon coſté vne ſienne petite fille aagée de deux ans & demy, & quoy qu'elle fut preſſée de mal, elle ne laiſſoit pas de la faire prier Dieu au temps accouſtumé, & de l'inſtruire: comme elle fe ſentit proche de fa fin, elle appella ſon mary, luy parla avec beaucoup d'affection, & puis luy bailla ſa petite fille qu'elle ne voulut plus voir depuis ce temps là, ne pensant qu'à bien mourir: ce qu'elle fit heureuſement, ayant receu tous ſes Sacremens. Sa fille demeura quelque temps à la maſon de fon Pere: mais comme il alloit ſouuent à la chaffe, la pauure enfant demeuroit cōme abandonnée: ceux qui la gardoient n'en auoient pas de foing: elle s'eschappoit & entroit pour l'ordinaire à l'Hospital où les Religieufes la carreſſoient, & luy donnoient à manger, ſon Pere enfin la mena aux

to take her with her into the woods, where she died soon after, but with the piety and the sentiments [159] of devotion whereof I have spoken heretofore. Suffice it to say here, that that did not shake the good Louyse, who, bringing back the body of her daughter from within the woods, and giving it to the Nuns, in order to have it buried near her sister, said to them: "I am not sad. I rejoice more in the assurance which I have that my daughters are in Heaven, than I would to see them living in this world. God is the Father of us all; I will love him, and all that he shall do." This excellent sentiment of conformity to the will of God is deeply imprinted in the hearts of many of our Neophytes.

The wife of one Vincent Xavier, son of the first roving Savage who settled at Sillery, fell sick a year after her marriage, and languished more than two years. Finally, she was constrained to keep her bed; she came to the Hospital, where she surpassed the patience even of the others, for, during all the time that she was there, she was never heard to ask for anything or to complain,—except the last day of her life, and then very little; although, moreover, she was of a [160] very quick and active mind. She had always at her side a little girl of hers, aged two years and a half; and though she was beset by sickness, she failed not to have the child pray to God at the usual time, and to instruct her. When she felt herself near her end, she called her husband, spoke to him with much affection, and then gave him her little girl, whom she would no longer see from that time,—thinking only of dying well, which she did happily, having received all her Sacraments. Her daughter lived for some time at her Father's house;

Vrfulines, lesquelles la receurent avec toutes forte d'affection: elle y est à present & donne vne fort bonne esperance; voila comme ces deux communauitez s'entre-soulagent & despencent avec grande charité ce quelles reçoient [161] de Nostre ancienne France, pour le bien & la consolation de ces pauures peuples.

Vne femme appellee Marguerite auoit vn mal de iambes depuis plusieurs années qui la contraignoit de paffer tous les hyuers à l'Hospital, ou dans vne cabane proche: l'Hyuer dernier, elle eust enuie de fuiure les chaffeurs, pour manger de la viande fraiche (on n'en void encor guere en ce pays icy sans chaffe) son mary, la charge sur sa traine, & la tire gayement apres soy tous les iours sur des montagnes de neiges: mais sa iambe se pourrissant, il la ramena à l'Hospital: ils auoient grande peur que l'ordure & la puanteur de ses playes n'empefchaist les Religieuses de la receuoir: mais ils furent bien-tost deliurees de leur crainte, quand ils virent que ces bonnes filles la receuoient avec plus de ioye que les autres. Si tost qu'elle fut arriuee, elle demande à se confesser, la gangrene se mist en son mal, & l'emporta en peu de temps apres auoir receu deuotement tous ses Sacremens.

Vne ieune veufue nommee Charité, [162] fort pauure: mais tres-verteuse auoit trois enfans Baptifez, l'aifné s'estoit marié, sa femme & luy estoient malades, les deux autres estoient affez infirmes, la bonne Charité seule estoit forte & vigoureuse: elle s'en vient Cabaner tout l'Hyuer près de l'Hospital, pour estre secouruë, elle ne demeure pas pourtant oyseuse, elle fait l'Hospitaliere, elle mesme, & rend toute

but, as he went often to the hunt, the poor child remained as though forsaken,—those who kept her took no care of her. She would escape, and usually enter the Hospital, where the Nuns caressed her, and gave her food. Her Father at last took her to the Ursulines, who received her with all manner of affection; she is there at present, and gives very good promise. Thus do these two communities relieve each other, and expend with great charity that which they receive [161] from Our old France for the weal and the consolation of these poor peoples.

A woman called Marguerite had had a disease of the legs for several years, which constrained her to spend all the winters at the Hospital, or in a neighboring cabin. Last Winter, she desired to follow the hunters, in order to eat fresh meat (scarcely any is as yet seen in the country here, without hunting). Her husband loads her on his sledge, and draws her cheerfully after him every day, over mountains of snow; but, her leg festering, he brought her back to the Hospital. They had great fear that the filth and the stench of her sores might prevent the Nuns from receiving her; but they were soon delivered from their dread, when they saw that these good daughters received her with more joy than the others. As soon as she had arrived, she asked to confess herself; gangrene occurred in her disease, and carried her off, a short time after having devoutly received all her Sacraments.

A young widow named Charité, [162] very poor, but very virtuous, had three Baptized children,—the eldest had married. His wife and he were sick, the two others were quite feeble; the good Charité alone was strong and vigorous. She comes to lodge in a

l'affistance possible à cette pauure troupe, elle va au bois, & à l'eau, elle fait la cuisine, elle passe les peaux, elle fait les souliers, si on tuë quelque Orignac à trois & quatre lieuës, elle prend sa treine, & va querir son fardeau sur les neiges. Sa belle fille estoit la plus malade, & n'estoit pas encore Baptisee, & n'en tefmoignoit pas mesme enuie, elle prie Dieu fans cesse pour elle, elle l'exhorte, elle importune nos Peres, & les Religieuses, pour l'encourager à la foy, enfin elle obtint de Dieu ce quelle demandoit: car cette ieune femme deux iours auant que mourir enuoya son mary chez nous, à dix heures du soir frapper à la porte, & demander vn Pere, i'y allay avec le Pere Buteux; Dieu luy auoit [163] changé le cœur, elle preffe pour estre Baptisée. Helas, difoit-elle, est-il pas temps, hastez-vous, ie veux estre baptisee, ie le souhaitte, ce n'est pas pour auoir la santé du corps, ie ne me soucie pas de la vie, ie demâde le baptême, pour obeir à Dieu & aller au Ciel, si tost qu'elle l'eust obtenuë elle en tefmoigna vne grâde ioye, nonobstant ses violentes douleurs, & mourut incontinent apres dans le contentement.

C'est affez parlé des morts, difons vn mot de ceux qui ont logé tous en cette maifon ou y ont recouuré la santé, les deux aueugleffes qui s'y retirent souuët, y ont passé l'hyuer dernier, elles auoient chacun vne petite fille pour les conduire, dont la plus aagee qui estoit de neuf à dix ans, auoit vn esprit excellent & la memoire heureuse: elle apprit tout le Catechisme & les prières en fort peu de temps. Vn iour elle fist vne faute qui sembla affez grosse à nostre aueugleffe, laquelle a la conscience fort tendre, elle la reprist rudement, & luy ordonna de ne point sortir de l'Hos-

Cabin all Winter, near the Hospital, in order to be assisted; however, she does not stay idle, she acts the Hospital nurse herself, and renders all the assistance possible to that poor company. She goes for wood and for water, she does the cooking, she dresses the skins, she makes the shoes; if they kill some Moose three or four leagues away, she takes her sledge and goes to seek her burden, over the snows. Her daughter-in-law was the most sick, and was not yet Baptized, and showed not even a desire for it. She prays to God for her, without ceasing; she exhorts her, she importunes our Fathers and the Nuns to encourage her in the faith. Finally, she obtained from God what she was requesting; for this young woman, two days before dying, sent her husband to us, at ten o'clock in the evening, to knock at the door and ask for a Father. I went thither with Father Buteux. God had [163] changed her heart,—she urges to be Baptized. "Alas," she said, "is it not time? Make haste; I wish to be baptized,—I desire it. It is not to have health of body,—I care not for life; I ask baptism in order to obey God and go to Heaven." As soon as she had obtained it, she manifested great joy, notwithstanding her violent pains, and died immediately afterward, in contentment.

This is enough said of the dead; let us say a word of those who have, every one, lodged in this house, or have recovered their health in it. The two blind women who often retreat thither, spent last winter therein; they had each a little girl to lead them. The elder of these, who was nine or ten years old, had an excellent mind and a happy memory; she learned the whole Catechism and the prayers in very little time. One day, she committed a fault which

pital tout ce iour-là, e[1]le obeït exactement, & mesme ne [164] changea pas de place qu'on ne luy eust commandé, elle disoit quelquefois aux Religieuses. Regarde cét enfant: elle est ma parente, ie l'ayme comme ma fille: mais ie n'ayme point son corps c'est son ame que i'affectione: c'estoit vn grand contentement d'entendre comme elle luy expliquoit les mysteres de nostre faincte foy, & les belles instructions qu'elle luy donnoit: elle va quelquefois aux trois Riuieres, paffer vne bonne partie de l'esté, & y faict vn grand fruiet parmy ces infideles.

Vn ieune homme Huron, comme i'ay dit cy-dessus, a hyuerné en cette maison de Charité. Voicy ce que i'en ay appris de particulier depuis les Chapitres precedents. Le iour qu'il fut baptisé en la Chapelle de l'Hospital, il se leua dés deux heures du matin, employant tout ce temps-là à prier Dieu, iusques à son baptesme, qui fut sur les neuf ou dix heures. Depuis qu'il fut Chrestien, sa deuotion redoubla, il se leuoit assez matin, mettoit tout le temps en prières iusques à la Messe, qui se disoit enuiron les sept heures & demie, le soir estant retourné, [165] d'auc le Pere Brebeuf, où il auoit desia faict les prières avec les Hurons ses camarades, il les recommençoit avec les Algonquins en la sale des malades, & puis pour la troisiesme fois, il entroit dans la Chapelle des Religieuses, & y demeuroit souuent pendant tout le tēps de leur Matines, & si de hazard la Chapelle estoit fermee, il se mettoit à genoüil à la porte, & quelque bruit qu'on fist dans l'Hospital, il demeuroit à faire ses prières paifablement.

Voicy comme le Socoquiois fait prisonnier par les Algonquins dont i'ay parlé cy-dessus, arriua en cette

seemed quite immense to our blind woman, who has a very tender conscience; she reproved the child severely, and ordered her not to leave the Hospital all that day. She punctually obeyed, and did not even [164] change the place which had been assigned to her. This woman said sometimes to the Nuns: "Look at that child,—she is my relative; I love her as my daughter, but I do not love her body,—it is her soul that I cherish." It was a great satisfaction to hear how she explained to her the mysteries of our holy faith, and the excellent instructions that she gave her. She sometimes goes to the three Rivers, to spend a good part of the summer, and there gathers much fruit among those infidels.

A Huron young man, as I have said above, has wintered in this house of Charity; I have learned about him the following particulars, since the preceding Chapters. The day that he was baptized in the Chapel of the Hospital, he rose at two o'clock in the morning, employing all that time in praying to God, even until his baptism, which was toward nine or ten o'clock. After he had become a Christian, his devotion redoubled; he would rise quite early, spend all the time in prayers until Mass, which was said about half past seven. Having returned at evening [165] from Father Brebeuf, where he had already said the prayers with the Hurons, his comrades, he recommenced them with the Algonquins in the ward of the sick; and then, for the third time, he entered the Chapel of the Nuns, and often stayed there during the entire time of their Matins. If by chance the Chapel was closed, he would kneel at the door; and no matter what noise occurred in the Hospital, he remained to say his prayers quietly.

maison, le neufiesme de Nouembre l'an paffé, si toft qu'il fut debarqué vis à vis de l'Hospital, les Sauuages de Sillery allerent au deuant pour le receuoir avec Charité, ils le menerent en toutes leurs mai-fons, & cabanes, l'vne apres l'autre, & le firent dan-cer en toutes: mais avec douceur & amitié; il obeït par tout, quoy qu'il eust le corps tout couvert de playes & bleffures: apres cela deux des principaux Sauuages l'amenerent à l'Hospital, où il fut receu des Religieuses avec grande ioye [166] on appelle le Chirurgien: toute la fale fe trouua pleine de Sauuages, pour voir en quel estat estoient ses playes, il auoit tous les ongles arrachez, de trois doigts coupez tout nouuellement le pus en fortoit, les vers y four-milloient, il auoit vn pied percé d'outre en outre, avec vn baston, il auoit les deux poignets des mains liez iusques aux os, avec des cordes, & le corps bruflé & percé d'alefnes en diuers endroits: ie me trouuay à ce spectacle, la premiere veuë nous fit transir, il endura qu'on le pensast sans iamais dire vn feul mot, ny monstrar aucun signe de douleur, il declaroit par signes la façon dont on l'auoit ainsi traicté, sans tefmoigner aucun mescontentement contre ceux qui l'auoient mis en ce piteux estat: il y auoit de bonne fortune à l'Hospital vn malade Abnaquois baptisé, & appellé Claude, qui entendoit bien le Socoquois: ce pauure miserable fut extremément confolé de sa rencontre, & comme il s'estonnoit à l'abbord de voir les Religieuses luy tefmoigner tant de charité; ce bon Chrestien luy expliqua comme toute leur occu-pation n'estoit [167] que d'affiſſter & fecourir les pauures, & les malades, & qu'elles gardoient toute leur vie, la virginité: cela luy frappa l'esprit, il fut

I will relate how the Socoquiois¹⁵ made prisoner by the Algonquins, of whom I have previously spoken, arrived in this house the ninth of November, last year. As soon as he had landed opposite the Hospital, the Savages of Sillery went forward to receive him with Charity. They led him into all their houses and cabins, one after the other, and made him dance in all,—but with gentleness and friendship. He obeyed throughout, although he had his body all covered with wounds and sores. After that, two of the principal Savages led him to the Hospital, where he was received by the Nuns with great joy. [166] They call the Surgeon; the whole ward was full of Savages, in order to see in what state his wounds were. He had all his nails torn out; matter was issuing from three fingers, quite recently cut, and the worms were swarming therein; he had one foot pierced through and through with a stick; he had both wrists of his hands tied, even to the bone, with cords; and his body was burned, and pierced with awls in sundry places. I was present at this sight; the first view made us chill with horror. He endured the dressing of his wounds without ever saying a single word, or showing any sign of pain; he made known by signs the manner in which they had thus treated him, without betokening any displeasure against those who had put him in this pitiful condition. By good luck, there was at the Hospital a sick Abnaquois, baptized, and called Claude, who well understood Socoquiois. This poor wretch was extremely comforted to meet him; and, as he was astonished, at first, to see the Nuns show him so much charity, this good Christian explained to him how their whole occupation was [167] only to assist

remis en affez peu de temps, & renuoyé en son pays, pour tefmoigner l'affection des François & Sauuages enuers luy, ce font autāt d'auancouriers de l'Euāgile que Dieu enuoye à ses peuples.

Quatre Hurons estant descendus des trois Riuieres à Sillery, vn deux rechappé nouuellement des mains des Hyroquois tomba malade, ses Camarades l'amenerent à l'Hospital, & y logerent aussi eux-mesmes, n'ayant point d'autre retraite: ces bonnes gens tefmoigneron sur leur visage vne grande ioye de renconter si à propos vn lieu de charité: la maladie de leur compagnon en vint à l'extremité, on le defespéroit: desia deux d'ētr'eux ne bougeoiēt de ses costez pour l'afflister. Cette charité ne leur est pas ordinaire, les chofes de Dieu gaignent peu à peu sur leurs cœurs, quād les Religieuses donnoient quelque chose au malade, tous les trois autres ne manquoient iamais de les en remercier à leur façon ordinaire, ho, ho, ho, s'il le falloit leuer ou [168] remuer, ils se presentoient incontinent, & quelquesfois luy ont soustenu la teste ou le corps, quatre ou cinq heures de suite, sans fe laffer: lvn d'entr'eux sçauoit les prieres, il estoit avec les deux autres en la Chappelle, foir & matin, pour les dire, puis s'en alloit en faire autant près de ce malade, qui prioit incontinent qu'on le dressast sur son lit, pour les dire avec plus de respect, il pleust à N. Seig. luy rēdre la santé, & leur donner moyen à tous de retourner en leur pays: ie ne dis riē du Catechisme qu'on a fait en ce lieu vne bōne partie de l'annee, tātoft aux malades, tātoft aux pauures, tātoft aux enfās. I'en ay parlé cy-deffus, ie diray seulement que le desir que les Sauuages grāds & petits ont d'aprendre le Catechisme & les prieres,

and succor the poor and the sick, and that they observed virginity all their life. That greatly impressed his mind. He was restored in a fairly short time, and sent back to his own country, in order to show the affection of the French and Savages toward him. These are so many precursors of the Gospel, that God sends to his peoples.

Four Hurons having come down from the three Rivers to Sillery, one of them, newly escaped from the hands of the Hyroquois, fell sick; his Comrades led him to the Hospital, and also lodged there themselves, not having other shelter. These good people expressed in their faces their great joy at so opportunely encountering a place of charity. Their companion's sickness came to a crisis, and they were despairing of him; by that time two of them stirred not from his side, in order to assist him. This charity is not usual with them: the things of God gain little by little upon their hearts. When the Nuns gave anything to the sick man, all the three others never failed to thank them for it, in their usual fashion—"Ho, ho, ho." If it were necessary to lift or [168] move him, they straightway presented themselves; and they sometimes supported his head or body four or five hours in succession, without becoming fatigued. One of them knew the prayers,—he was with the two others, in the Chapel, evening and morning, to say them; then he went away to do the same near that sick man, who straightway begged that they should raise him up on his bed, in order to say them with more respect. It pleased Our Lord to restore his health, and to give all of them means to return to their own country. I say nothing of the lessons in the Catechism which were given in this

fait souuent vne Chapelle, & vne Escole de la sale des malades, aussi bien que de nostre maison de Sillery, ils entrent sans cesse, & disent: enseigne moy, fais-moy prier Dieu: vne Religieuse est assés & faintement occupée à faire satisfaction à ces visites, & importunité pieuses: & en effet outre celles qui assistent les malades, il en a fallu établir d'autres pour ceux qui demandent [169] à reciter les prières, & apprendre le Catechisme, la commodité du lieu y fert beaucoup, les maisons de ces bonnes gêts touchent au bastiment de l'Hôpital, & n'ont qu'une court commune, ils entrent à tous propos quand il font à Sillery, & disent! ie veux prier Dieu, ie veux apprendre, instruy-moy. O que cette importunité est agreable, quoy qu'elle attire par nécessité des frais notables! mais que faire, toute la Mission n'est que pour cette fin, cela console & étonne tout ensemble, en un pays & en un lieu dépourvu de tout. Voicy ce que la Mere Supérieure escriuoit sur ce sujet, en une lettre il y a quelques iours; ie ne fçay, dit elle, ce que nous fairons avec le temps, les Sauvages font pauures, ils font sujets à une infinité de maladies, leur vertu n'en est pas moindre, mais leur secours en est plus difficile: les Hôpitaux de France ont été fondéz par les Roys les Princes & les Princesses bien richement, & avec tout cela ils ne subsisteroient pas, si les Evesques & les personnes de mérite n'y faisoient de bonnes aumônes, si les Parlemens & les Presidiaux [170] n'y appliquoient les amendes; l'Ocean nous exclut de tous ces secours: il se trouve en France des personnes qui entreprenent icy faintement un & deux Séminaristes, d'autres l'entretien & soulagement d'une famille Sauvage, mais peu de personnes pèsent à

place a good part of the year,—now to the sick, anon to the poor, again to the children. I have spoken of them before; I will only say that the desire of the Savages, great and small, to learn the Catechism and the prayers, often makes a Chapel and a School of the sick ward as well as of our house at Sillery. They enter incessantly, and say: “ Teach me; have me pray to God.” One Nun is amply and blessedly occupied in answering these visits and pious importunities; and, in fact, besides those who assist the sick, it has been necessary to establish others for those who request [169] to recite the prayers and to learn the Catechism. The convenience of the place is of much service herein; these good people’s houses adjoin the building of the Hospital, and have but one common court. They come in on every occasion, when they are at Sillery, and say: “ I wish to pray to God; I wish to learn,—instruct me.” Oh, how agreeable is this importunity, although it necessarily leads to considerable expenses! But what shall be done? The entire Mission is only for this end; that comforts and astonishes, all at once, in a country and in a place destitute of everything. See what the Mother Superior wrote on this subject, in a letter some days ago: “ I know not,” she says, “ what we shall do in course of time. The Savages are poor; they are liable to countless diseases: their virtue is none the less, but their succor is more difficult. The Hospitals of France have been founded by Kings, Princes, and Princesses, very richly; and with all that, they would not subsist if the Bishops and persons of merit did not bestow generous alms on them, and if the Parliaments and the Tribunals [170] did not apply the fines to them: the Ocean excludes

l'entretien d vn malade, & à le fournir de linges ou de couuertures. Dieu a des voyes qui nous font inconnuës, & ses moyens se trouueront quand il luy plaira. Quelques honestes personnes nous l'ont fait esprouuer, cette année: Dieu en fait à iamais benist; nous estions au bout, la necessité de logis & la misere des pauures nous auoit obligé à des debtes: nostre chere fondatrice, nonobstant le subiect de ses douleurs, n'a pas laissé d'appliquer ses soins, & nous en deliurer de la plus grosse partie: sa charité ne s'est iamais laffée, nostre consolation est qu'elle en voit les fruits tres agreables, & en iouyt avec nous: voila les pensées de ces bonnes filles parmy leur pauureté.

Le veux finir ce Chapitre par les parolles que le bon Charles Meca Skoüat [sc. Meiafskoüat] [171] a souuent tenu aux malades, les venant visiter quand il est à Sillery: vous autres (dit-il) qui estes malades, n'estimez pas que la maladie soit vne chose mauuaise, ne pensez pas en vostre cœur, voila qui va mal de ce que nous sommes affligez, mais pensez ainsi de Dieu, c'est nostre Pere à tous; il nous a fait, il nous ayme, c'est pour nostre bien qu'il nous enuoye la maladie, il nous mettra dans le Ciel & nous donnera vne vie qui ne meurt iamais, voila ce que vous penserez de Dieu. Ayés donc courage ne vous attristez pas, croyez fortement, ce que vous endurez prendra bientot fin: mais vostre ioye durera à iamais dans le Ciel.

us from all these aids. There are in France persons who holily maintain here one or two Seminary pupils,—others, who undertake the support and relief of a Savage family; but few persons think of the support of a patient, and of furnishing him with linen or bedding. God has ways which are unknown to us, and these means will be found when it shall please him. Some worthy persons have made us experience that, this year; God be forever blessed for this. We were in extremity,—the necessity for lodgings, and the misery of the poor, had obliged us to incur debts; our dear foundress, notwithstanding her occasion for sorrow, nevertheless applied her care, and delivered us from the main part of them. Her charity has never grown weary; our consolation is that she sees the very pleasant fruits thereof, and enjoys them with us." Such are the thoughts of these good sisters amidst their poverty.

I wish to finish this Chapter with the words which the good Charles Meiaskouat [171] has often addressed to the sick, on coming to visit them when he is at Sillery. " You " (said he) " who are sick, deem not that sickness is an evil thing,—do not think in your heart: ' It is a bad affair, that we are afflicted; ' but think thus of God: ' He is the Father of us all,—he has made us; he loves us;—it is for our good that he sends us sickness. He will place us in Heaven, and give us a life which never dies.' That is what you should think of God. Have courage, then,—do not be grieved; believe firmly; what you endure will soon have an end, but your joy will last forever in Heaven."

[172] CHAPITRE X.

DE CE QUI S'EST PASSÉ AUX TROIS RIUIERES & AU FORT DE RICHELIEU.

JE mets ces deux lieux en vn Chapitre, par ce qu'ils ont couru mesme risque des Hiroquois, & ont receu les mesmes Sauuages lesquels ont passé l'annee, partie en vn de ces lieux, partie en l'autre: ceux qui ont demeuré en ces deux habitations, ont esté les Algonquins d'en-haut, autant superbes & difficiles à gouuerner (comme i'ay desia remarqué) que ceux de deuers Quebec font humbles & dociles. L'an passé incontinent apres le depart des Nauires, qui fut le septiesme d'Octobre, i'euoyay le Pere le Jeune demeurer aux trois riuieres, pour voir s'il pourroit dompter l'Orgueil de ces gens là, & les reduire à Iefus-Christ: son zele & sa vertu assez cogneüe me donnerent aisement cette [173] pensée, il n'y fut pas plustost arriué que ces miserables luy donnerent bien de l'exercice, les deux principaux chefs estoient vn appellé Tefsefatch homme rusé, superbe, ennemy des façons de faire des François & du Christianisme, l'autre estoit vn apostat nommé Abdon plein d'esprit: mais meschant & hardy, ces deux hommes gouuernoient les Algonquins d'en-haut, & taschant à leur ietter le mesme esprit qui les posse-doit, feignoïet par interualle d'aymer la Foy, & les François, & puis ils faisoient tout le contraire en particulier, & souuent en public: il y auoit neantmoins

[172] CHAPTER X.

OF EVENTS AT THE THREE RIVERS AND AT THE FORT OF RICHELIEU.

I BRING these two places into one Chapter, because they have incurred like peril from the Hiroquois, and have received the same Savages, who have spent the year partly in one of these places, partly in the other. Those who have lived at these two settlements have been the upper Algonquins,—just as proud, and difficult to govern (as I have already remarked), as those from about Quebec are humble and docile. Last year, immediately after the departure of the Ships,—which was the seventh of October,—I sent Father le Jeune to live at the three rivers, in order to see if he could subdue the Pride of those people, and bring them to Jesus Christ. His well-known zeal and virtue readily inspired me with this [173] idea. He had no sooner arrived there than those wretches gave him plenty of exercise. The two principal chiefs were: one, Teswesatch,¹⁶—a crafty, proud man, and an enemy to the French usages and to Christianity; the other was an apostate named Abdon, full of intelligence, but wicked and bold. These two men governed the upper Algonquins; and, striving to infuse into them the same mind which possessed themselves, they feigned, at intervals, to love the Faith and the French, and then they did the very contrary in private, and often in public. There were, nevertheless, among that band

parmy la troupe quelques ames choisies de Dieu. L'an passé le 19. d'Octobre, Abdon avec sa troupe retournant de la guerre amena aux trois Riuieres vn prisonnier qui n'estoit pas Hiroquois: mais leur voisin & amy: les voila incontinent dans la resolution de le brusler, on leur remonstre qu'il ne faut pas multiplier les ennemis, & qu'ils deuoient maintenant quitter toutes ces cruaitez: mais ils se mocquent du Pere, & de tous ceux qui leur en parlent, percent vn pied à ce pauure [174] homme avec vn baston, luy arrachent les ongles des doigts à belles dents, il tendoit la main & donnoit les doigts comme si il n'eust rien fenty, ils luy lient les deux poignets des mains avec des cordes à neuds coulans, & quatre ieunes hommes tiroient & bandoient les cordes de toutes leurs forces, deschirants & emportants la chair des bras iusques aux os, la douleur le fait tomber en foibleffe; ils ceffent de le tourmenter luy iettent de l'eau, luy donnent à mäger pour le faire reuiure aux tourments, le bois estoit desia préparé pour le brusler, & la nuit de cette tragedie, s'alloit commencer: mais le foir de bonne fortune il arriua vn canot de Quebec, avec des lettres de Monsieur le Gouverneur au sieur des Rochers qui commande aux 3. riuieres, afin qu'il rachetaast & deliuraast le prisonnier, ce qu'il fist avec bien de la peine: car la rage & la vengeance posseadoient le cœur de ces Barbares: cette affaire expediée, le Pere s'applique à l'instruction des Sauuages, s'oppose aux mutins & encourage à la perfeuerance, ceux qui auoient bien commencé, le [175] mal-heureux Testsoaths [*sc.* Tef8efatch] deffendoit publiquement à ses gens qu'ils n'allaffent à la meffe. Le Pere estant vn iour près de la dire, & voyant que

some souls chosen of God. Last year, on the 19th of October, Abdon with his troop, returning from the war, brought to the three Rivers a prisoner who was not Hiroquois, but their neighbor and friend: behold them suddenly resolving to burn him. They are admonished that they must not multiply their enemies, and that they ought now to give up all those cruelties; but they mock at the Father, and at all those who mention it to them. They pierce one foot of this poor [174] man with a stick, and atrociously tear out his finger-nails,—he held out his hand and gave his fingers, as if he had felt nothing; they tie both his wrists with cords with running knots, and four young men pull and fasten the cords with all their might, tearing and removing the flesh of his arms even to the bones. The pain causes him to fall in a swoon; they cease to torture him, throw water upon him, and give him food, in order to revive him for the torments; the wood was already prepared for burning him, and the night of this tragedy was about to begin. But at evening, by good fortune, there arrived a canoe from Quebec, with letters from Monsieur the Governor to sieur des Rochers, who commands at the 3 rivers,—to the end that he should ransom and release the prisoner,—which he did with much difficulty, for rage and vengeance possessed the hearts of those Barbarians. This business despatched, the Father applies himself to the instruction of the Savages, opposes the mutinous, and encourages to perseverance those who had begun well. The [175] miserable Teswesatch publicly forbade his people to go to mass. The Father being one day ready to say it, and seeing that no one came, leaves the Church; and having perceived from a distance some

personne ne venoit, il fort de l'Eglise & ayant apperceu de loing quelques ieunes filles qui s'approchoient avec crainte, il leur demande? pourquoy elles n'entretoient pas? le Capitaine a crié publiquement, disent elles, qu'il tueroit ceux qui y viendroient venez: dist le Pere, ne craignez rien, les François vous deffendront: vne estant entrée les autres fuiuiren, & enfin tous vinrent à la Meffe: ils ne tarderent guere aux trois riuieres aussi n'y font-ils pas encor residens, & n'y ont aucune maison stable. Sur la fin de Nouembre ils prirent quelque resolution d'aller à Mont-Real pour y faire leur chasse, pendant tout l'hyuer: mais ayant entendu que quelques-vns de leurs compagnons qui y estoient allés peu de temps auparauant redescendoient pour demeurer au Fort de Riche-lieu, ils les allerent trouuer pour hyuerner là tous ensemble, & se tenir compagnie soit à la chasse, soit à la guerre. [176] Ce feroit vn grād bō-heur que ces gens là se peussent vne fois fixer & arrester en quelque bonne habitation, comme les autres ont fait à Sillery: le Pere le Ieusne faisant l'office d'un bon pasteur, va apres son troupeau & le fuit quittant les trois Riuieres pour tirer avec eux vers Riche-lieu, comme ils estoient en chemin vn certain Sauuage bon Chrestien fait vne criée à cinq cabanes, que le Pere accompagnoit. Escoutés moy tous, dist-il, voicy de pauures veufues qui viennent hyuerner avec nous, elles viennent pour auoir à manger, il les faudra fecourir de nostre chasse, escoutez moy derechef: ie vois bien que nous ne sommes pas au bout de nos mal-heurs, nous auons des gens de bien avec nous, & nous n'en sommes pas meilleurs: voicy vn homme qui a passé le grand Ocean pour parler pour nous, afin qu'on nous assistast:

young girls who were approaching with fear, he asks them why they did not come in. "The Captain has publicly announced," they say, "that he would kill those who should go thither." The Father said, "Fear nothing; the French will defend you." One having entered, the others followed; and finally all came to Mass. They tarried not long at the three rivers,—so they are not yet resident there, and have no fixed abode there. Toward the end of November, they took a sort of resolution to go to Montreal, in order to make their hunt there during all the winter; but, having heard that some of their companions, who had gone thither shortly before, were coming down again in order to stay at Fort Riche-lieu, they went to find them, so as to winter there all together, and keep one another company, either in the chase or in war. [176] It would be a great blessing if those people could once become fixed and settled in some suitable residence, as the others have done at Sillery. Father le Jeusne, performing the office of a good pastor, goes after his flock and follows it, leaving the three Rivers in order to move with them toward Riche-lieu. As they were on the way, a certain Savage, a good Christian, makes a public statement to five cabins which the Father accompanied. "Listen to me, all of you," said he; "here are poor widows who come to winter with us; they come to have food; we shall have to help them with our hunting. Listen to me again; I see well that we are not at the end of our bad luck; we have worthy people with us, and we are none the better for it. Here is a man who has crossed the great Ocean in order to speak for us, to the end that we should be assisted; but we do not listen to him

mais nous ne l'escoutons pas comme il faut; le malheur vient de ce que nos Capitaines ne croient pas en Dieu, que s'il en donne aduis en son pays, le Massinaigan, c'est à dire leur Escripture, empeschera le biē qu'on nous [177] procure. Sus dōc vous autres qui croyez en Dieu, & vous qui auez enuie de croire, vnifrons nous, & tenons ferme pour la foy, & escoumons le Pere. Cela dit, il s'embarque, & arriue le mesme iour au fort de Richelieu, le sieur de Chamfeliourt [*sc.* Chamflour], qui y commandoit, receut le Pere avec vne affection toute extraordinaire qu'il a continuée tout l'hyuer, le fecourant fortement dans le dessein d'attirer ces peuples à Iefu-Christ. Le Pere de Noüe qui y estoit pour auoir soin des François, fut rauy d'aife d'auoir avec foy le Pere, pour enseigner les Sauuages. Voicy leur occupation, pendant l'Hyuer & l'ordre qu'ils gardoient tous les matins. Au point du iour le Pere de Noüe disoit la Messe, à laquelle assistoient les François & les Sauuages Chrétiens. Le sieur de Normanville (c'est ce ieune hôme, qui a esté autrefois pris des Hiroquois, & qui fist l'an passé le voyage de France avec le Pere le Jeune) leur faisoit faire les prières tout haut au commencement de la Messe, il entend fort bien la langue. Pendant ce temps là le Pere en enseignoit quelques-vns en particulier [178] ou les escoutoit de Confession, puis les menoit à la Chappelle où il leur disoit la Messe, & faisoit Communier ceux qui en estoient capables, & ainsi il les prenoit tous les vns apres les autres: la Messe estant finie, il assembloit quelque ieunes gens, pour leur faire le Catechisme. La plus grande partie du iour leur petite chambre estoit pleine, & ce n'estoit quasi qu'une instruction continuelle. Sur le

as we ought. The misfortune comes from the fact that our Captains do not believe in God; so that if he gives information of this in his own country, the Massinaigan,—that is to say, their Writing,—will hinder the benefit that is being [177] procured for us. Up, then, you who believe in God, and you who have desire to believe; let us unite, and make a stand for the faith; and let us heed the Father.” That said, he embarks, and arrives the same day at the fort of Richelieu. The sieur de Chamflour, who commanded there,¹⁷ received the Father with an affection quite extraordinary, which he continued throughout the winter,—efficiently assisting him in the design of drawing these peoples to Jesus Christ. Father de Noïe, who was there in order to have care of the French, was delighted to have the Father with him, to teach the Savages. Here follows their occupation during the Winter, and the order that they observed every morning. At daybreak, Father de Noïe¹⁸ said Mass, at which were present the French, and the Christian Savages. The sieur de Normanville¹⁹ (this is the young man who was formerly taken by the Hiroquois, and who, last year, made the voyage to France with Father le Jeune) had them say the prayers aloud, at the beginning of Mass; he understands the language very well. During that time, the Father taught some of them in private, [178] or heard them in Confession, then led them to the Chapel, where he said Mass for them, and gave Communion to those who were fit for it; and so he took them all, one after another. Mass being over, he assembled some young people, to instruct them in the Catechism. The greater part of the day, their little room was filled; and it was practically one continual

soir le Pere prenoit vne partie des cabanes, & le sieur de Norma[n]uille l'autre, & ainsi on faisoit prier tout le monde: la priere estoit ordinairement fuiuie d'vne exhortation, & d'un Cantique en leur langue. Voila l'ordre qu'ils ont gardé pendant l'Hyuer, iusques à ce que les Sauuages quitterent ce lieu, pour aller à Mont-Royal, & aux trois Riuieres. Voyons quelques actions particulières.

Vn Sauuage Chrestien estant malade tomba dans vne grande foibleffe, on le pensoit mort, sa tante qui l'affistoit, luy demäda s'il ne se souuenoit de rien pendant cette foibleffe, & où il pensoit aller apres sa mort, ou avec ses parës deffuncts ou avec les croyâs, il mõstra le Ciel avec [179] la main, puis s'efforçât de parler, ie m'en vay là, dit-il, i'ay veu le lieu où ie dois aller, là-deffus il meurt. Vne femme Chrestienne visitée la nuit, & fortement sollicitée par vn meschant homme repartit, tousiours ie respecte mon Baptesme, & ie ne veux iamais fascher Dieu.

Vn Dimanche le Pere ayant confessé ceux qui vouloient Communier, comme il retardoit à dire la Messe, retenu par cette occupation, vn Payen fist festin, & y conuia la pluspart des Chrestiens qui s'estoient confessez, ils y vont tous, & pas-vn ne se trouue à la Messe qu'on alloit dire. Le Pere bien estonné demande où estoient ceux qui se vouloient Communier, les autres respondirent tout haut qu'ils estoient au festin, cela le fascha d'abord, il crie contre eux, & contre leur couftume, il loüe ceux qui estoient presfens, & blasme les absfens: mais il luy fallut bien-tost apres changer de ton, & de notte: car la seconde Messe estant sonnée, voicy tous les conuiez qui viennent dire au Pere, qu'ils Communiroient à cette

instruction. Toward evening, the Father took one part of the cabins, and the sieur de Normanville the other; and thus they had all the people pray. The prayer was usually followed by an exhortation, and a Hymn in their own language. Such was the order that they observed during the Winter, until the Savages left that place, to go to Mont-Royal and to the three Rivers. Let us note some special good deeds.

A Christian Savage, being sick, fell into a heavy swoon; they thought him dead. His aunt, who was assisting him, asked him if he remembered nothing during that faintness; and where he thought to go after his death,—with his deceased relatives, or with the believers? He pointed to Heaven with [179] his hand; then, speaking with an effort, “I am going there,” he said; “I have seen the place where I am to go;” thereupon he dies. A Christian woman, visited at night, and urgently solicited by a wicked man, answered: “Always I respect my Baptism, and I will never offend God.”

One Sunday, the Father having confessed those who wished to receive Communion,—as he was delaying to say Mass, being detained by that occupation,—a Pagan made a feast and invited to it the greater part of the Christians who had confessed themselves. They all go to it, and not one is present at Mass, about to be said. The Father, much astonished, asks where those were who wished to receive Communion. The others answered aloud, that they were at the feast. That angered him at first; he denounces them and their custom; he praises those who were present, and blames the absent. But he soon afterward had to change his tone and key; for, the second Mass having rung, behold all the

Meffe-là: Comment dit le Pere, ne venez-vous pas du festin? ouy dea [180] nous en venons: mais nous n'auons point mangé, nous auons gardé tout le mets qu'on nous a donné, & l'auons porté à nos familles, sans y gouster. Le Pere surpris par cette responce, leur rendit autant de loüange, qu'il leur auoit donné de blasme: car il ne penfoit pas qu'on demeuraſt à ieun, au milieu du festin.

Voicy vne action pleine de conftance, en vne aage tendre: vne ieune fille aagee d'enuiron sept ans, ioüiant avec ses compagnes, receut vn coup de pierre au front, tirant vers le nez, qui luy en couppa la chair iusques aux os, eftant toute remplie de fang, elle fe prefente à sō Pere, lequel fans s'efmouuoir ny crier cõtre ceux qui auoiēt bleffé fa fille, l'enuoya à celuy qui penfe les François, & continua vne partie qu'il auoit commencée au ieu, on l'ameine droict chez nous, on appelle le Chirurgiē, lequel ayât visité la playe, dist, qu'il la falloit coudre, la crainte qu'on auoit que l'enfant ne peuft supporter la douleur, nous fist refoudre d'appeler fon Pere, il vient ayât perdu la partie, & fans en eſtre de plus mauuaife humeur, on luy dist qu'il faut recoudre la [181] playe de fon enfant, & que cela luy fera bien du mal (Nitannai Chibiner) ma fille luy dist-il, souffre conſtam-ment, monſtre que tu as du courage, la pauure enfant fe prefente au Chirurgien armé de fil & d'esguille, il faict plusieurs poincts de couſture à la chair, fans que iamais elle dist vn feul mot, ny branlaſt, quoy qu'elle ne fust, ny liee, ny tenuë, feulement elle roidiffoit le bras, & encor non pas à toutes les fois qu'on luy perçoit la chair: ce qui fe faifoit avec grande difficulté à caufe du mauuais endroit où estoit la bleffure, ce

guests, who come to tell the Father that they would receive Communion at that Mass. "How?" said the Father, "are you not coming from the feast?" "Certainly, [180] we are coming from it: but we have not eaten; we have kept all the food which they gave us, and have carried it to our families, without tasting it." The Father, surprised by this answer, gave them as much praise as he had given them blame; for he did not think that they would stay fasting in the midst of the feast.

Here is an act full of constancy, at a tender age: a young girl aged about seven years, playing with her companions, received a blow from a stone, in her forehead, near the nose, which cut her flesh even to the bone. Being all covered with blood, she presented herself to her Father, who, without becoming excited, or reproaching those who had wounded his daughter, sent her to the one who attends the French, and continued a play that he had begun in a game. They lead her straight to us; they call the Surgeon, who, having examined the wound, said that it must be sewed. The dread we had, that the child could not bear the pain, made us resolve to call her Father; he comes, having lost the game, and without being in the worse temper for it. They tell him that it is necessary to sew up the [181] wound of his child, and that that will cause her much pain. "*(Nitanai Chibiner)*—My daughter," said he to her, "suffer with constancy; show that you have courage." The poor child presents herself to the Surgeon, who is armed with thread and needle. He takes several stitches in the flesh, without her ever saying a single word, or flinching, although she was neither bound nor held; she only stiffened her arm,—

courage en vn enfant de fept ans est remarquable.

Vn ieune Chrestien vint dire au Pere: ie ne puis plus durer icy, il faut que i'aille là-bas à Sillery, avec les croyans: on ma rompu mon Chapellet, on se mocque de moy, quand ie prie Dieu, on me faict mille niches, permettez moy de loger chez vous en vostre maison, iusqu'à ce que les choses soient païsibles.

Le Pere appela vn ieune homme Chrestien qui se gouuernoit assez mal, il le menace des châtimens de Dieu, & l'inuite à se recognoistre, comme il ne [182] dicoit mot. Le Pere luy demande ce qu'il pensoit, i'ay vne pensee qui ne vaut rien, dist-il: le Pere l'excite à ouvrir son cœur, respond moy, auparauāt dist-il: vn tel, est-il damné ou sauué? il parloit dvn autre ieune homme Chrestien, mort depuis peu, qui s'estoit mal comporté vn temps, & avec lequel il auoit grande amitié. Le Pere fut estoonné de cette demande, & ne respondit pas. Le Sauuage recharge, dis moy vn tel est-il damné? non dit le Pere: car il s'est recognu à sa mort. Ie penfois, dit-il qu'il fust damné? & pour ce que ie l'aymois, ie voulois courrir mesme fortune que luy: mais s'il est sauué, il faut que ie m'amende: car ie veux estre avec luy, apres ma mort; à quatre iours delà il se vint confesser, & nous dist, il y a quatre iours que ie pense fans cesse à ma conscience, ie ne veux plus offendre Dieu. La bonté diuine se fert de toutes sortes de moyens pour le salut de ses esleus.

Vne petite escoiade de Sauuages voulut partir pour aller à la guerre, au pays des Hydroquois: vn de la troupe qui estoit Chrestien, les amena aux Peres, [183] pour entendre vn mot d'exhortation, apres laquelle il prist luy-mesme la parole, & s'adressant aux

and even that, not every time they pierced her flesh, which was done with great difficulty, on account of the unfavorable place where the wound was. This courage in a child of seven years is remarkable.

A young Christian came and said to the Father: "I cannot stay here longer; I must go yonder to Sillery, with the believers. They have broken my Rosary, they mock at me when I pray to God; they play me a thousand tricks. Permit me to lodge with you in your house, until matters be peaceable."

The Father called to a Christian young man, who was behaving himself quite badly; he threatens him with the punishments of God, and bids him come to his senses. As he [182] said not a word, the Father asks him of what he was thinking. "I have a thought which is of no account," said he. The Father urges him to open his heart: "First answer me," said he,—"such a one, is he damned or saved?" He spoke of another Christian young man, lately deceased, who had behaved badly for a time, and with whom he had had great friendship. The Father was astonished at this question, and made no answer. The Savage tries again: "Tell me, is such a one damned?" "No," said the Father; "for he came to himself at his death." "I thought," said he, "that he was damned, and, because I loved him, I was willing to incur the same risk as he; but if he is saved, I must reform; for I wish to be with him after my death." Four days from then, he came to confess, and said to us: "These four days, I have been thinking incessantly of my conscience; I do not wish to offend God further." The divine goodness uses all sorts of means for the salvation of its elect.

A small squad of Savages wishing to start for the

Chrestiens, leur dist, prenons courage, mes freres, tenons ferme, faifsons tous les iours nos prieres, ne foyons point honteux, si l'vn de nous prie feul, la honte enfin le fera taire, si nous prions tous ensemble, nous en ferons plus forts, & peut-estre qu'à nostre exemple, les Payens priront cōme nous. Comme ils furent près de partir, ils allerent tous ensemble à la Chappelle, & leur priere finie, se rendirent sur le fleue glacié, là ils se mettent en rond, & leurs Capitaines les ayant harenguez, ils chantent & dansent à la veuë des François qui estoient dans le fort: il les faisoit beau voir vestus à la soldate, & quasi en masquarade de France, les vns auoient le visage peint de rouge, les autres de bleu, les autres de noir, quelques-vns de toutes les couleurs: ils auoient des eſpees amanchees en forme de demy-pique, plusieurs auoient des corceleſts, piqués, & entrelassez de petits bastons, les autres auoient des boucliers faits de bois, il y en auoit quelques-vns qui auoient [184] des arquebuses, tous auoient les pieds armez de bonne raquettes, pour courir sur les neiges: leurs iambes font les pouruoieurs de leur armee, ils ne mangent pour l'ordinaire en chemin que les animaux qu'ils rencontrēt & qu'ils tuent, ils auoient avec eux vne femme qui s'estoit fauuee l'ā passé des mains & du pays des Hydroquois, laquelle les deuoit mener aux endroicts où les ennemis ont accoustumé de faire leur chaffe pendant l'Hyuer. Les voilà donc partis gayement fans apprehension des trauaux horribles, & du froid insuportable, n'ayans autre retraiſte que les bois, ny autre liet que la neige, & la glace, & estant contraints de paffer plusieurs iours fans faire du feu, de peur d'estre découverts. Les Chrestiens firent constamment leurs pri-

war in the country of the Hydroquois, one of the band, who was a Christian, led them to the Fathers, [183] in order to hear a word of exhortation; after which he himself took the floor, and, addressing himself to the Christians, said to them: “ Let us take courage, my brothers; let us hold firm, let us say our prayers every day, let us not be ashamed. If one of us prays alone, shame will finally cause him to be silent; if we pray all together, we shall be the stronger for it, and perhaps by our example the Pagans will pray as we do.” When they were about to start, they went all together to the Chapel; and, their prayer ended, they betook themselves to the frozen stream. There they form in a ring, and, their Captains having harangued them, they sing and dance in the sight of the French who were in the fort. They made a smart appearance, dressed like soldiers, and somewhat as in a masquerade of France. Some had their faces painted with red, others with blue, others with black, some with all the colors. They had javelins with handles, in the shape of a half-pike; many had corselets, stitched, and interlaced with small sticks; others had shields made of wood. There were some who had [184] arquebuses,—all had their feet equipped with good snowshoes, to run on the snows; their legs are the purveyors of their army. They do not usually eat while on the way, save the animals which they encounter and kill. They had with them a woman, who had escaped the preceding year from the hands and the country of the Hydroquois; she was to lead them to the places where the enemy have been accustomed to carry on their hunt during the Winter. Behold them, then, setting out gayly, without apprehension of the

eres en chemin: mais les Payens qui auoient promis de ne faire aucune superstitution, consulterent le diable à leur mode, approchans du pays des ennemis, & ils se diuiserent & firent deux petites bandes dont l'vne eust quelque succez, l'autre fut surprise la nuiet dans son sommeil, sans [185] faire le guet. Au bruit de l'ennemy, & aux coups des arquebuses, chacun s'esueille, & se voyant rudement attaqué, prend la fuite: quelques-vns furent tuez sur la place, les autres s'eschaperent à demy nuds, quelques-vns eurent les pieds gelez iusques aux os: ils rencontrerent de bon-heur l'habitation de Mont-Real, où ils furent receus avec beaucoup de charité, sans cela, ils estoient morts, & ce fut aussi vn coup heureux pour leur ame, comme ie diray cy-apres: cette ieune femme qui les conduoit se sauua pendant la meslee, elle ne reueint que long-temps apres les autres, fuyant loing dans les bois: elle n'auoit ny bonnet, ny foüilliers, ny manches, ny bas de chausses: pour tout habit, elle n'auoit qu'vn bout de couverture, qui à peine luy couuroit la moitié du corps contre le froid extreme: elle marcha trente iours en cét estat, sur la neige, sans voir vne estincelle de feu: on ne fcait ce qu'elle a peu manger durant ce temps-là: elle passa vis à vis de l'habitation de Montreal, de l'autre costé de la grande Riuiere, & y demeura six ou [186] sept iours à crier tant qu'elle pouuoit, afin qu'on la vint passer: mais voyant qu'elle n'eftoit pas entendue: elle fut en fin contrainte de tirer vers le fort de Richelieu, où elle arriua à demy-mort: la charité des François luy rendist la vie & les forces: cent hommes (difoient quelques-vns) fuffent morts des trauaux, qui n'ont peu tuër vne femme.

horrible toils and of the intolerable cold,—having no other retreat than the woods, nor other bed than the snow and the ice, and being constrained to spend several days without making fire, for fear of being discovered. The Christians steadfastly said their prayers by the way; but the Pagans, who had promised to perform no superstitious rite, consulted the devil in their fashion, on approaching the enemy's country. They separated, and formed two small bands, one of which had some success; the other was surprised at night in its sleep, without [185] keeping watch. At the noise of the enemy, and at the shots of the arquebuses, each one awakes, and seeing himself rudely attacked, takes flight. Some were killed on the spot, the others escaped, half naked; some had their feet frozen even to the bone. Fortunately, they came upon the settlement of Mont-Real, where they were received with much charity. But for that, they were dead; and it was also a happy event for their souls,—as I shall tell hereafter. That young woman who was guiding them escaped during the fight; she returned only a long time after the others, fleeing far into the woods. She had neither cap, nor shoes, nor sleeves, nor stockings; for all clothing, she had only a bit of blanket, which hardly protected half her body against the extreme cold. She walked thirty days in this condition, over the snow, without seeing a spark of fire; there is no knowing what she could have eaten during that time. She passed opposite the settlement of Montreal, on the other side of the great River, and stayed there six or [186] seven days, shouting as loudly as she could, so that they might come and ferry her across; but seeing that she was not heard, she was finally constrained

Vn des Algonquins de l'Isle ayant rencontré vn des Chrestiens de deuers Quebec, il en fut si bien edifié, qu'il paffa quasi toute la nuict à l'entendre parler de Dieu, arriuant de la à Richelieu, il va trouuer le Pere, & lui racompte cét entretien qu'avec beaucoup de consolation ce bon homme faifoit: il me dicoit, courage, quittons nos vieilles coustumes, nous voyons bien que nous esfions des aueugles, nos yeux commencent de s'ouurir, ne les fermons plus: cette vie n'est pas longue, ne fais plus aucune mauuaife superftition, deffie toy de tes Compatriotes les Algonquins de là-haut, ils ne font pas portez à la foy, [187] & tous ceux qui semblent parmy eux approuuer les prieres, ne les ayment pas: garde toy de les imiter, & si tu veux croire, fais-le de cœur. Voila, dit-il, les discours que m'a tenu cét homme, nous y auons employé vne bonne partie de la nuict: cela me tient bien au cœur.

Toutes ces bonnes actions estoient grandement traueerfees par la meschante vie de ces miserables Algonquins, d'en haut, ce n'estoient que superftitions, parmy eux ce n'estoient qu'iniures & calomnies enuers nos Chrestiens. Le Pere avec sa petite troupe de fidelles les combattoit puiffamment, tantoft à force de raifons, tantoft en se riant de leurs fottifes: cela les faifoit mourir de dépit. C'est chose estrange dicoient-ils, que depuis que la priere est entreé dans nos cabanes, nos anciennes coustumes ne nous feruent plus de rien: & ce pendant nous mourrons tous à cause que nous les quittons. I'ay veu le temps, dicoit vn d'eux, que mes fonges estoient vrays, quand i'auois veu des [188] Orignaux ou des Castors en dormant, i'en prenois. Quand nos Deuins fentoient

to move toward the fort of Richelieu, where she arrived half dead. The charity of the French restored her life and her strength; a hundred men (said some) would have died from the hardships which could not kill one woman.

One of the Algonquins of the Island, having met one of the Christians from near Quebec, was so much edified that he spent nearly all the night in hearing him speak of God. Arriving thence at Richelieu, he goes to find the Father, and relates to him this conversation, which that good man held with him to his great comfort: "He said to me, 'Courage; let us give up our old customs. We see well that we were blind; our eyes are beginning to open, let us not close them again. This life is not long; practice no more any evil superstition. Beware of thy fellow Countrymen, the upper Algonquins: they are not inclined to the faith, [187] and not all those among them who seem to approve the prayers, love them. Take care not to imitate them, and if thou wilt believe, do so heartily.' Such," said he, "were the words addressed to me by that man; we spent a good part of the night thus; that possesses my heart."

All these good deeds were greatly thwarted by the wicked conduct of those wretched upper Algonquins,—there was nothing but superstitions among them; there was naught but outrages and calumnies against our Christians. The Father, with his little band of faithful ones, vigorously opposed them,—now by dint of arguments, again by ridiculing their foolish notions; that made them die with spite. "It is a strange thing," said they, "that since prayer has come into our cabins, our former customs are no longer of any service; and yet we shall all die because

venir l'ennemy, celà se trouuoit véritable: on se dispofoit à le receuoir; maintenant, nos songes & nos propheties ne font plus veritables, la priere nous a tout gaſté: d'autres s'en prenant à nous des chasti-ments que Dieu leur enuoyoit, diſoient: nous voyons bien que Dieu est fasché contre nous, & qu'il a raiſon: car nous ne faisons pas ce qu'il dit, d'autant qu'il nous femble difficile, nous luy defobeiffons: & ainsi il entre en colere contre nous & nous tuë: mais vous autres vous en estes la caufe: Car si vous demeurez en vostre pays fans nous parler de Dieu, il ne nous diroit mot, puisque nous ne le cognoistrions pas, n'y fes volontez: vous feriez donc bien mieux de vous en retourner en vostre pays, & de demeurer en repos: car c'est vous qui nous tuez, devant que vous vinsiez icy, les François ne diſoient point tant de prieres: ils ne faifoient que le ſigne de la Croix, & encor tous ne le [189] fçauoient pas faire: ils n'auoient point toutes ces prieres que vous introduifez, c'est vous qui auez amené toutes ces nouueautez, & qui les apprenez aux Sauuages & leur renuerfez la ceruelle & les faictes mourir, & encor si vous n'appelliez aux prieres que de dix iours en dix iours vne fois, on auroit quelque relasche: mais vous n'auez eſgard ny à pluye ny à neige, ny à froid, tous les iours on vous entend crier aux prieres: c'est choſe eſtrange que vous ne pouuez demeurer en repos, le Pere leur remonſtroit que si on ne les enſeignoit, & qu'on les laiffast dans le repos qu'ils diſent-ils bruſleroient éternellement dans l'Enfer, & que le danger de leur Salut nous obligeoit de les preſſer: mais la plus part s'opiniaſtroient dauantage, & engragoient de dépit contre le Pere, & diſoiēt qu'il eſtoit plus grand forcier que leurs gens, qu'il

we give them up." "I have seen the time," said one of them, "when my dreams were true; when I had seen [188] Moose or Beavers in sleep, I would take some. When our Soothsayers felt the enemy coming, that came true; there was preparation to receive him. Now, our dreams and our prophecies are no longer true,—prayer has spoiled everything for us." Others, blaming us for the punishments which God was sending them, said: "We see well that God is angry at us, and that he is right,—for we do not do what he says; inasmuch as it seems hard to us, we disobey him, and so he becomes angry with us and kills us. But you, you are the cause of it: for if you had lived in your own country without speaking to us of God, he would not say a word to us, since we would not know him or his will. You would then do much better to return to your country and live at rest; for it is you who kill us. Before you came here, the French did not say so many prayers; they only made the sign of the Cross, and even then, all did not [189] know how to make it. They did not have all those prayers which you are introducing; it is you who have brought in all these novelties, and who teach them to the Savages, and overturn their brains and make them die. Besides, if you called to prayers only once in ten days, we would have some respite: but you have no regard to either rain, or snow, or cold; every day you are heard shouting for the prayers. It is a strange thing that you cannot remain quiet." The Father remonstrated with them, that if one did not teach them, and if one left them in the quiet that they mentioned, they would burn eternally in Hell, and that the danger of their Salvation obliged us to urge them. But the majority became

en falloit deffaire le pays, qu'ils auoient assommé trois forciers à l'Isle, qui n'auoient pas tant faict de mal que luy: on eut quelque peur qu'ils n'executaflent leur mauuaise pensée: mais la Diuine bonté ne le permit pas, [190] ains au contraire elle tira de grands biës de leur malice: car cet apostat dont i'ay parlé cy-deuant, voyant ce refroidissement des François, & sur tout de Monsieur de Chamflour enuers luy & enuers tous ceux qui persecutoient la Foy, feignit de s'y monstrarre affectionné, & donna quelque tefmognage de se vouloir conuertir. Le sieur de Chamflour pour l'oblier dauantage, luy dôna dequoy faire festin à ses gens: c'est là d'ordinaire qu'ils manifestent leurs volontez: mais ce miserable au lieu de se declarer du party de Iefus-Christ, se monstra plus que iamais du party du Diable, & cria dans le festin contre la priere, & contre ceux qui se faisoïët baptifer: cette perfidie depleut extremement non seulement aux Sauuages Chrestiens, plusieurs desquels estoïët du banquet: mais encor aux Payens mesmes, dont lvn des principaux, & qui auoit esté des plus obstinez vint chez nous se declarer ouuertement & demâder le baptême: mō pere, dit-il, ie suis du nōbre des croyâts, c'en est faict à present il y a long tēps que ie vo⁹ escoute, ie ne vo⁹ ay iamais dit baptizez [191] moy, ie le dis maintenât, ie ne peux souffrir la perfidie de cet hôme, ie veux estre baptisé, & le cõtrecarer s'il ne se rēd. Le pere luy respôdit: vous venez en bon tēps demander le baptême, quand il est persecuté: c'est la marque d'un bō cœur: faites festin & declarez vostre volonté; il n'y manque pas, les conuiez assemblés, il s'escrie: il y a plus de cinq ans que ie résiste à Dieu, ie trouuois bonne la doctrine

still more obstinate, and were furious with spite against the Father, and said that he was a greater sorcerer than their own people; that the country must be cleared of such; that they had clubbed three sorcerers at the Island, who had not done so much harm as he. There was some fear lest they should carry out their evil thought: but the Divine goodness did not permit it,—[190] on the contrary, it drew great benefits from their malice. For that apostate of whom I have previously spoken—seeing this coldness of the French, and especially of Monsieur de Chamflour, toward him and toward all those who were persecuting the Faith—feigned to show himself favorable toward it, and gave some indication of wishing to become converted. The sieur de Chamflour, in order to oblige him further, gave him wherewith to make a feast for his people,—it is there, as a rule, that they manifest their intentions; but this wretch, instead of declaring himself on the side of Jesus Christ, showed himself more than ever on the side of the Devil, and, at the feast, denounced prayer, and those who were going to be baptized. This treachery not only very greatly displeased the Christian Savages, several of whom were at the feast, but even the Pagans themselves,—of whom one of the principal men, who had been among the most obstinate, came to us to declare himself openly, and to request baptism. “ My father,” said he, “ I am of the number of the believers: it is all settled, now. I have listened to you for a long time,—I have never said to you, ‘ Baptize [191] me;’ I say so now. I cannot suffer that man’s treachery; I wish to be baptized, and to thwart him unless he gives in.” The father answered him: “ You come at a good

que les Peres enseignoient: mais elle me sembloit difficile & ne pouuois me refoudre de la fuiure: le coup est ietté, c'est tout de bon: ie veux estre baptisé & obeyr à Dieu: c'est pour vous declarer mon dessein que ie vous ay inuitez, il employa encore quelque temps à fe faire instruire, & puis fut baptisé avec beaucoup de consolation de son costé & du nostre.

Vn autre Sauuage dōt la femme estoit desia Chrestienne, le fuiuit au baptesme, avec vne siène petite fille, celuy-cy estoit dvn fort bon naturel & doux, vif au reste & des meilleurs coureurs d'entr'eux: auant qu'il fust baptisé, le sieur de Norma[n]uille luy demanda s'il n'auoit iamais [192] eu auersion de la Foy, ouy dit-il, quant on me parloit de Dieu. Ie me riotte [sc. rios] maintenant, c'est tout mon contentement d'en entendre parler, & ie suis fasché en mon cœur quand ie vois quelqu'vn, qui ne veut pas escouter fa parole, il me semble que depuis que ie veux croire, ie deuiens cholere, & que ie le feray tout à faict, quand ie feray baptisé: car ie ne pourray supporter qu'on dise rien contre Dieu, & qu'on mesprise la priere, le malheureux apostat mouroit de depit, de voir ces bonnes actions que Dieu tiroit de ses mauuais desseins, la bonté & iustice diuine se firent lors paroistre ensemble sur cét hōme, par l'entremise de la mere des misericordes, à qui on eut recours: car on prioit Dieu sans cesse pour luy. Au plus fort de son impiété, le voila saisi en vn instant par tout le corps d'une douleur si perçante & si violente qu'elle approchoit de la rage & de la fureur: il est entièrement abattu: mais nō pour cela gagné encore à Dieu le corps est dompté: mais l'ame perfiste en sa malice,

time to request baptism, when it is persecuted; that is the token of a good heart. Make a feast, and declare your intention." In this he fails not; the guests assembled, he exclaims: "For more than five years I have resisted God; I found the doctrine good, which the Fathers were teaching, but it seemed hard to me, and I could not resolve to follow it. The die is cast, it is all in earnest; I wish to be baptized and obey God,—it is to declare to you my purpose, that I have invited you." He spent some time further in being instructed, and was then baptized, with much consolation on his side and on ours.

Another Savage, whose wife was already a Christian, followed him to baptism, together with a little girl of his. This man was very good-natured and gentle; quick withal, and one of the best runners among them. Before he was baptized, the sieur de Normanville asked him if he had never [192] had aversion for the Faith. "Yes," he said, "when they spoke to me of God, I laughed in scorn. Now, it is my whole contentment to hear him spoken of, and I am grieved in my heart when I see any one who is not willing to listen to his word. It seems to me that, since I have chosen to believe, I become angry, and that I shall be so altogether, when I shall be baptized; for I shall not be able to endure that they say aught against God, and that they despise prayer." The wretched apostate was dying with chagrin to see these good results which God was deriving from his bad designs. The divine goodness and justice then conjointly appeared upon this man, through the mediation of the mother of mercies, to whom they had recourse: for they prayed to God for him without ceasing. At the climax of his impiety, behold

on enuoye appeller le Pere pour le voir, il y vient & le regarde [193] comme vn obiect de la cholere de Dieu, & dans des postures d'vn homme qui souffre vn petit Enfer: ce n'est point la maladie qui me tiët, disoit-il, ie n'y auois aucune disposition, c'est le Demon qui me caufe ces douleurs, par l'etremise de quelqu'vn, on me procure la mort: il vouloit accuser le Pere d'estre cause de son mal, son frere qui estoit là present, en disoit autant, le Pere se mist là dessus à declarer cōme la Loy de Dieu, nous deffendoit de procurer & mesme desirer du mal à persōne, qu'il offendroient Dieu s'il leur souhaittoit la maladie ou la mort; qu'au contraire il souhaittoit & procuroit leur bien, qu'au reste il se pouuoit bien faire que cette maladie ne fust pas naturelle que Dieu voyoit tout, qu'il iettoit les yeux sur luy, quand il crioit contre les prieres qu'il escoutoit toutes ses paroles, qu'il penetroit dedās son cœur, qu'il luy donnoit ce coup pour luy faire recognoistre sa faute, que les douleurs qu'il souffroit & estimoit insuportables n'estoient rien, en comparaison des horribles supplices qu'il souffriroit aux Enfers, s'il continuoit dās ses perfidies que [194] s'il vouloit se recognoistre, Dieu n'estoit que douceur, & luy feroit misericorde: cela fist impression sur son esprit, & [il] supplia le Pere de prier Dieu pour luy, & de l'enseigner, le mal luy dura quelque, iours, pendant lesquels nos Peres l'affisterent de tout leur possible, & le recommanderent instamment à la tres-sainte Vierge, il guerit soudainement comme il estoit soudainement tombé malade: depuis ce temps-là, il ne fist plus rien cōtre la Foy, ains au contraire il se mist à la proteger, l'autre chef auſsi nōmé Teffseatch fut espouvanté, & n'osa remuer dauantage. Sur la

him instantly seized throughout his body with a pain so piercing and so violent that it bordered on rage and fury; he is utterly prostrated, but not, as yet, thereby gained to God. The body is conquered, but the soul persists in its malice. They send to call the Father to see him; he comes thither and sees him, [193] as it were, an object of the wrath of God, and in the attitude of a man who suffers a little Hell. "It is not the sickness which holds me," said he, "I had no tendency toward that. It is the Demon who causes me these pains; by the agency of some one, they are procuring my death." He sought to accuse the Father of being the cause of his trouble; his brother, who was there present, said the like. The Father proceeded thereupon to declare how the Law of God forbade us to procure, or even to desire, harm to any one; that it would offend God if he should wish them sickness or death; that, on the contrary, he was desiring and procuring their good; that, in fine, it might well be that this sickness was not natural,—that God saw everything, and was casting his eyes upon him when he denounced the prayers; that God listened to all his words; that he penetrated within his heart; that he gave him this blow, in order to make him recognize his fault; that the pains which he suffered, and accounted intolerable, were nothing in comparison with the horrible tortures that he would suffer in Hell, if he continued in his treacheries; that, [194] if he would come to his senses, God was altogether mildness, and would show him mercy. That made an impression on his mind, and he entreated the Father to pray to God for him and to teach him. The pain remained with him several days, during which our Fathers assisted him in all

fin de Fevrier, ils partirent tous deux du Fort de Richelieu, avec vne petite troupe de leurs gens, pour aller à l'Isle de Montreal, ils arriuerent à l'habitation nommée Ville-Marie fur le commencement de Mars là où les Peres du Perron & Poncet qui y ont hyuerné, les voyant plus souuples & qui tefmoignoient vne particuliere affectiō à ce lieu, & souhaittoient de s'y habituer, trouuerent à propos de les baptiser avec plufieurs de leurs gens comme nous verrons au Chapitre fuiuant.

possible ways, and urgently commended him to the most blessed Virgin. He recovered suddenly, as he had suddenly fallen sick; from that time he did nothing more against the Faith, but, on the contrary, he began to protect it. The other chief, too, named Tessweatch, was awed, and dared not stir further. Toward the end of February, they both started from Fort Richelieu, with a small band of their people, in order to go to the Island of Montreal. They arrived at the settlement named Ville-Marie, toward the beginning of March; and there, Fathers du Perron and Poncet, who have wintered there,—seeing them more tractable and manifesting a special liking for that place, and desiring to resort thither,—found it opportune to baptize them, with several of their people, as we shall see in the Chapter following.

[195] CHAPITRE XI.

DE CE QUI S'EST PASSÉ À MONTREAL.

CEST à present que l'on voit les vœux de l'ancienne France exauciez, & que le temps de grace est venu en ce bout du monde, où la fageſſe & bonté Diuine commence à fe faire ſentir ſi benignement dans les cœurs, que fans bruit, & fans voix les anciens habitans de ces contrees y font innitez & attirez fortement par les chaifnes d'amour, que le feul S. Esprit imprime dans leurs cœurs: ils enuoyoient icy de toutes parts, leurs couriers pour nous affeurer qu'ils fe veulent rendre aux touches du Ciel, & s'arreſter pour ce ſubiet en ce lieu, tous de compagnie. Nos PP. des Hurons nous ont eſcrit que les Sauuages de leur quartier, y auroient deuacé les Frāçois, ſ'ils y eufſēt peu trouuer vn lieu d'affurance, ou azyle tel que [196] celuy qui y eſt desia à présent, quoy que petit, en comparaison de ce qui eſt à eſperer à l'auenir. Ils mandent qu'ils font perpetuellement à en parler, & que toſt ou tard ils y viendront tous: nonobſtant la crainte des Iroquois, ſi l'on y eſt fort de fecours temporel contre l'ennemy: voila de belles moiffons.

Le gros des François qui font icy, eſt composé de gens bien diſſertens à la verité de condition d'aage & de naturels, pour eſtre quaſi tous de diuers pays: mais ils ne font qu'un en volonté, vifans tous à vn meſme but de la gloire de Dieu, & au falut de ces

[195] CHAPTER XI.

OF OCCURRENCES AT MONTREAL.

IT is now that we see the prayers of old France heard, and that the time of grace has come to this end of the world,—where the Divine wisdom and goodness begins to make itself felt so benignly in hearts that, without noise and without speech, the former inhabitants of these countries are invited to it and strongly drawn by the chains of love, which the Holy Ghost alone is fastening upon their hearts. They sent here their messengers from every direction, to assure us that they wish to yield to the influences of Heaven, and, for that purpose, to settle in this place, all in company. Our Fathers with the Hurons have written to us that the Savages of their quarter would have anticipated the French here, if they could have found a place of safety, or asylum, such as [196] the one which is already there at present, though small in comparison with what is to be hoped for the future. They send word that they are perpetually speaking of it, and that sooner or later they will all come thither, notwithstanding the dread of the Iroquois, if there is strong temporal succor against the enemy. Behold glorious harvests.

The bulk of the French who are here is composed of people very different, indeed, in respect to age and character,—almost as if they were all of different countries. But they are only one in intention, all living for one and the same object, the glory of God,

pauures Sauuages, & ie puis dire que leur vertu a feruy à la conuersion de plusieurs qui ont esté gagnez à Dieu par l'affection qu'ils leur ont tesmoigné. Croyriez vous bien que plusieurs des ouuriers qui trauaillerent icy, dés leur depart de France ne se font proposé autre motif que celuy de la gloire de Dieu, & de leur salut en vn lieu retiré des occasions de mal faire? la feule pensee qu'ils contribuent autant qu'ils peuvent au salut des ames, les fait trauailler de si bon courage, qu'il ne leur arriue [197] iamais de se plaindre. Aussi ont ils esté cõduits par vn Gëtil-homme de merite, que Dieu semble auoit tres-particulierement inspiré, & appellé pour le feruir en ce lieu, tant il a d'affection, & pour l'establissement de la Colonie, & pour le salut des Sauuages: il me suffit de dire que c'est Monsieur de Chomadeu de Maifon-neufue: sa modestie ne me permettant pas d'en dire dauantage.

Depuis le départ des vaisseaux de l'an passé, vne des chofes des plus remarquable, qui se trouue dans l'habitation de Montreal, est la grande vnion, & la bonne intelligence de tous ceux qui y demeurent. Il y a enuiron cinquante cinq personnes de diuers pays, de differentes humeurs, de diuerſes conditions, & tous dvn mesme cœur & dans vn mesme dessein de feruir Dieu. Chacun s'est si bien acquitté de son devoir enuers Dieu & les hommes, qu'on n'a trouué aucun fubiect de fe plaindre, l'espace de dix mois entiers: le commandement a esté doux & efficace, l'obeiffance ayfee, & la deuotion aymee de tous vniuerſellemēt. Si bien que celuy qui commande dans [198] cette habitation a receu vne satisfaction grāde de ses gēs, tāt des fujets que de leur Capitaine, & ceux qui gouuernēt l'Eglise, vn cōtētemēt entier des

and for the salvation of these poor Savages; and I may say that their virtue has served for the conversion of many, who have been won over to God through the affection which these have betokened for them. Could you really believe that several of the workmen who labored here, from the time of their departure from France have entertained no other motive than that of the glory of God, and of their salvation in a place withdrawn from occasions of evil-doing? The very thought that they are contributing, as far as they can, to the salvation of souls, makes them work with such good courage, that it never occurs to them [197] to complain. Moreover, they have been conducted by a Gentleman of merit, whom God seems to have most specially inspired, and called to serve him in this place,—so much affection has he, for both the establishment of the Colony and the salvation of the Savages. It is enough for me to say that this is Monsieur de Chomadeu de Maison-neufve,—his modesty not permitting me to say more.

Since the departure of the vessels, last year, one of the most notable things which prevails in the habitation of Montreal is the thorough unity and the good understanding among all those who dwell there. There are about fifty-five persons of various countries, different temperaments, and diverse conditions,—and all of the same heart, and with the same design of serving God. Each one has so well discharged his duty toward God and men, that no cause of complaint has been found, in the space of ten whole months. The government has been gentle and efficient, obedience easy, and worship universally loved by all,—so much so, that he who commands in [198] this settlement has received a great satisfaction

vns & des autres. On y a frequenté les Sacremēs, avec profit, escouté la parole de Dieu avec assiduité, & continué les prières ordinaires avec edification: l'exemple de M. de Maifon-neufue, & des autres personnes de confideration, qui font-là, n'ont pas peu contribué à cela. Les Sauuages voyans vne si grande paix entre les François, en ont esté bien edifiez ont aymé leur vertu, & en ont bien parlé.

Dieu nous a fait voir le foin qu'il a de cette habitation, la deffendant cét hyuer contre les eaux, qui par vne creüe extraordinaire la menacerent d'vne ruine totale, s'il n'en n'eust par fa prouidence arresté le cours: elles courirrent vn peu de temps les prairies & les lieux voisins du fort: chacun se retire à la veüe de cette inondation qui s'augmentoit tousiours dans l'endroit le plus asseuré, on a recours aux prières. Monsieur de Maifon-neufue se sent poussé interieurement, d'aller planter vne Croix au bord de la [199] petite riuiere, au pied de laquelle est bastie l'habitation, qui commençoit à se déborder, pour prier sa diuine Maiesté de la retenir dans son lieu ordinaire, si cela deuoit estre pour fa gloire, ou de leur faire cognoistre le lieu, où il vouloit estre feruy par ces Messieurs de Montreal, a fin d'y mettre le principal establissement, au cas qu'il permit que les eaux vinsent à perdre ce qu'on venoit de cōmencer: il proposa aussitost ce sentimēt aux Peres, qui le trouuerent bon: il l'escrit sur vn morceau de papier, le fait lire publiquement, afin qu'on recognust la pureté de son intētion, s'en va planter la Croix, que le P. benist, au bord de la riuiere avec l'escrit qu'il attache au pied: s'ē retourne avec promesse qu'il fait à Dieu, de porter vne Croix luy feul sur la montagne de Môt-royal:

from his people,—from the subordinates as well as from their Captain;—and those who govern the Church, entire contentment from all parties. The people have frequented the Sacraments there with profit, listened to the word of God with diligence, and continued the usual prayers with edification. The example of Monsieur de Maison-neufve, and of the other persons of distinction who are there, has not a little contributed thereto. The Savages, seeing so great peace among the French, have been much edified by it, have loved their virtue, and have spoken well of it.

God has shown us the care that he has for this settlement, by defending it this winter against the waters, which, in an uncommon flood, threatened it with total ruin, if he had not, by his providence, stayed their course. They covered, for a little while, the meadows and the places near the fort; at the sight of this inundation, which was continually increasing, every one withdraws into the safest place. They have recourse to prayers. Monsieur de Maison-neufve feels himself inwardly prompted to go and plant a Cross at the edge of the [199] little river,—at the foot of which the settlement is built, and which was beginning to overflow,—in order to entreat his divine Majesty to confine it in its usual place, if that should be for his glory; or to acquaint them with the place where he wished to be served by those Gentlemen of Montreal,—to the end of establishing the principal settlement there, in case he permitted that the waters should come to destroy the one that had just been started. He forthwith proposed this sentiment to the Fathers, who found it good; he writes it on a piece of paper, has it read publicly, so

s'il luy plaist accorder sa demande. Les eaux neantmoins ne laisserent pas de passer outre: Dieu voulant esprouuer leur foy. On les voyoit rouler de grosses vagues, coup sur coup, remplir les fossez du fort, & monter iusques à la porte de l'habitatiō, & sembler deuoir engloutir tout sans [200] ressource: chacun regarde ce spectacle sans trouble, sans crainte, sans murmure; quoy que ce fut au cœur de l'Hyuer, en plein minuict, & lors mesme qu'on celebre la Naissance du Fils de Dieu en terre: ledit sieur de Maifonneufue ne perd pas courage, espere voir bien-tost l'effet de sa priere, qui ne tarda guere: car les eaux apres s'estre arrestees peu de tēps au feüil de la porte, sans croistre dauantage, se retirerent peu à peu, met les habitans hors de danger, & le Capitaine dans l'execution de sa promesse.

Il employe sans delay ses ouuriers, les vns à faire le chemin, les autres à couper les arbres; les autres à faire la Croix, luy-mesme met la main à l'œuvre, pour les encourager par son exemple. Et le iour estant venu, qui fut le iour des Roys, qu'on auoit choisi pour cette ceremonie, on benist la Croix, on fait Monsieur de Maifon neufue premier foldat de la Croix, avec toutes les ceremonies de l'Eglise, il la charge sur son espaule, quoy que tres-pefante, marche vne lieuë entiere, chargé de ce fardeau, fuiuant la Proceffion, & la plante sur la cime de la [201] montagne. Le Pere du Perron y dist la Messe, & Madame de la Pelletterie y communia la premiere.

On adore la Croix & de belles Reliques qu'on y auoit enchassé dedans, & depuis ce temps-là, ce lieu fut frequenté par diuers pelerinages. Ainsi il semble que le zele, la deuotion, & la charité de tous ces

that they might recognize the purity of his intention; goes to plant the Cross, which the Father blesses, at the edge of the river, with the writing which he attaches to the foot. He returns, with a promise, which he makes to God, to bear a Cross himself alone upon the mountain of Mont-royal, if he please to grant his request. The waters nevertheless continued to pass beyond, God wishing to prove their faith. They were seen to roll great waves, one after the other, fill the moats of the fort, and rise even to the gate of the settlement,—seeming liable to swallow up everything, without [200] remedy. Every one surveys this spectacle without agitation, without dread, without complaint,—although it was in the heart of the Winter, at full midnight, and at the very time when the Nativity of the Son of God is celebrated on earth. The said sieur de Maisonneufve does not lose courage and hopes soon to see the effect of his prayer, which was not long delayed; for the waters, after having stopped a little while at the threshold of the gate, without swelling further, subsided by degrees, put the inhabitants out of danger, and set the Captain to the fulfillment of his promise.

He employs the workmen, without delay,—some to make the road, others to cut the trees, others to make the Cross. He himself takes a hand in the work, in order to encourage them by his example. And the day having come,—it was Epiphany, which they had chosen for this ceremony,—they bless the Cross; they make Monsieur de Maisonneufve first soldier of the Cross, with all the ceremonies of the Church. He loads it upon his shoulder, although very heavy; walks a whole league, freighted with this burden, following the Procession; and plants it

Meffieurs qui se font affociez en France à ce pieux & noble dessein, s'est respandue & communiquée à tous ceux qui ont demeuré par deçà en leur habitation, lesquels ont esté touchez bien particulierement de Dieu, & ont tesmoigné auoir receu beaucoup de faueurs & graces du Ciel, puisque la vie qu'ils y ont menés l'Hyuer, a esté vne image de la primitiue Eglise. Tous y ont vescu avec ioye, souffrans les incommoditez d'une nouvelle demeure, en vn pays desert, où pas-vn n'a esté malade; ce qui ne s'est encor iamais remarqué en aucune nouvelle habitation par deçà. Le lieu est beau, la terre grasse, & les prairies en quantité: les Sauuages s'y plaifent extremément, & y demeurereroient volontiers, si on auoit osté le danger des ennemis, [202] ou mesnagé la paix avec eux: fans cela ie ne vois pas qu'il y ait moyen que les Sauuages s'y puissent fixer & arrester, ny que les Hurons ayent la liberté d'y descendre, ny que la colonie des François y puisse prosperer. Je suis obligé de parler avec cette sincérité.

Quant aux Sauuages qui ont frequenté cette habitation: voicy ce que m'en escrit le Pere du Peron, qui y a passé tout l'Hyuer; Je puis dire avec verité qu'ils n'ont pas plutoft commencé à cognoistre la pureté du dessein de Meffieurs de Mont-real, qu'ils en ont esté touchez viuement, la croyance qu'ils ont quasi par tout que Mont-Real n'est estably que pour le feul bien des Sauuages, est le plus fort attrait, que l'on aye icy pour les porter à Dieu: ce sont des chaifnes d'amour, qui nous les attachent fortement, & font qu'on ne trouue plus de resistance dans leurs cœurs, comme par le passé, Ils disent tous que c'est icy où ils veulent croire & estre baptizez, & non seulement ceux

on the summit of the [201] mountain. Father du Perron said Mass there, and Madame de la Pelletterie was the first to receive communion there.

They adore the Cross, and some honored Relics which they had enshrined in it; and from that time this place was frequented in sundry pilgrimages. Thus it seems that the zeal, the devotion, and the charity of all those Gentlemen who have associated themselves in France with this pious and noble design, has been spread abroad and imparted to all those who have lived on this side in their settlement. These have been very specially moved by God, and have testified that they have received many favors and graces from Heaven,—since the life which they have led there, this Winter, has been a picture of the primitive Church. All have lived there with joy; though suffering the inconveniences of a new dwelling in a desert country, not one there has been sick, which has thus far never been remarked in any new settlement on this side. The place is fair, the land rich, and the meadows abundant: the Savages are extremely well pleased with it, and would gladly live there, if the danger of the enemy were removed, [202] or peace with them concluded. Without that, I do not see that there is a way for the Savages to become fixed and settled there, or that the Hurons will have freedom to come down thither, or that the colony of the French can prosper there. I am obliged to speak with this frankness.

As for the Savages who have frequented this settlement, here follows what is written to me of them, by Father du Peron, who has spent the whole Winter there: “I can say with truth, that they no sooner began to recognize the integrity of the purpose of

qui ont desia eu le bon-heur d'y demeur[er] ou paffer: mais mesme ceux des nations plus eloignees au dessus de nous, [203] par le feul recit qu'ils en ont ouy. Voicy ce qui s'est passé de plus remarquable à leur regard.

Sur la fin de Fevrier arriua à Mont-Real, vne bande de vingt-cinq hommes allans à la guerre contre les Iroquois, & les femmes & enfans s'arresterent icy. A deux ou à trois iours de là voicy encore venir vne autre bande pour la chasse, laquelle y est si excellente, que les Sauuages nous disent tous qu'ils y auroient demeuré, il y a long-temps en grād nōbre, s'ils y eussent eu, comme à present, vn lieu de refuge contre les Iroquois, nos proches voisins. Celuy qui conduisoit cette bāde, a été le premier homme qui y a esté baptisé & marié en face d'Eglise: il se nomme 8masafik8eie, & par son nom de baptême Ioseph, pour luy faire porter le nom de la premiere famille que ces Messieurs de Mont-Royal ont donné pour les Sauuages: cestui-cy n'auoit point encore paru a Mont-Royal, il venoit pour le cognoistre, il l'eust fait en moins d'vn iour: car ayant entēdu le deffein de cette habitation, il en fut soudain touché, tefmoigna le desir qu'il auoit de [204] s'arrester enfin apres tant d'annees de vie vagabonde, aggrea les propositions qu'on luy fist, d'vn champ, & de deux hommes qui y trauaileroient vne annee entiere pour le mettre en train, il demāda instamment d'estre instruit: comme on vist que cét homme y alloit tout de bō, sans differer, on le mena sur les lieux, où il choisit luy-mesme la place, & y met tout aussi-tost ses deux hommes en besoigne. Il souhaittoit fort que son oncle, Capitaine de la nation de l'Isle, celebre parmy

Messieurs of Mont-real, than they were keenly touched by it. The belief which they have nearly everywhere, that Mont-Real is established only for the sole benefit of the Savages, is the strongest attraction that we have here to incline them to God; these are chains of love, which bind them to us potently, and cause resistance to be no longer found in their hearts, as in the past. They all say that here is where they will believe and be baptized,—and not only those who have already had the advantage of living or passing there, but even those of the more distant nations above us, [203] solely through the account that they have heard of it. Here follows what has occurred of most note with respect to them.

“Toward the end of February, there arrived at Mont-Real a band of twenty-five men, going to the war against the Iroquois; and the women and children stopped here. Two or three days thereafter, lo, still another band comes, for the chase, which is so excellent there that the Savages all tell us that they would have lived there long ago, in great number, if they had had there, as at present, a place of refuge against the Iroquois, our near neighbors. He who was leading this band was the first man to be baptized and married there conformably to the Church; he is named Oumasasikweie, and in his baptismal name, Joseph, in order to have him bear the name of the first establishment which these Gentlemen of Mont-Royal have given for the Savages. This man had not yet appeared at Mont-Royal; he was coming to get acquainted with it, and had done so in less than one day,—for, having heard the purpose of this settlement, he was suddenly interested in it; indicated the desire that he had of [204] at last

ces nations, & nommémēt celles d'en-haut, nommé Teffsehas, & des Frāçois, le Borgne de l'Isle, fust aduerty de la gratification qu'on luy faisoit, & nous prioit d'en escrire par nos premieres lettres ç'à-bas aux trois Riuieres, où il deuoit aller: le bon-homme fust bien estonné de voir son desir accompli, quasi aussi-tost qu'il l'eust conceu: car peu de temps après Teffsehas arriue sur les glaces, viēt droit au Fort, & nous surprist. D'abord, il diſt, qu'il venoit pour se faire instruire & baptifer: & entendāt ce qu'on venoit de faire à son nepueu, promet de s'arrester icy, & luy & les siēs: à 7. ou 8. iours de là, sō nepueu 8mafasi-k8eie, [205] fe voyant preſſé par fes gens de partir le lēdemain pour aller à la chaffe, n'y voulut point aller fans Dieu: ainsi il en parla à fa fēme, & nous viennēt prier de cōpagnie qu'ō les baptife, & marie ce mesme iour, ce que nous fismes avec les circōspectiōs, & instructiōs requifes, & à ce neceſſaires en tel cas. M. de Maifon-neufue avec l'heritage de la premiere famille, luy dōna le nō de Iofeph, & Madame de la Peltrie fa Marraine vne arquebufe, fa femme furnōmee en fa lāgue Mitig8k8e fut nōmee Ieanne par M. de Pifeaux. De là nous tirōs ces 2. Sauuages à part, pour leur parler particulieremēt de Dieu, & entrās dās la châbre de M. de Maisō neufue où estoïēt les pl⁹ cōſiderables, ces bōnes gēs cōmācerēt en leur prefence à no⁹ tefmoigner la ioye de leur cœur, de fe voir Chrestiēs, & François, diſoient-ils, iufques à en souhaiter l'habit, & la demeure, & pour marque de la grace qu'ils auoiēt receuē, nous les vifmes qu'ils s'entredifoiēt l'vn l'autre, contre la resolutiō de tous leurs gens qui deuoïēt partir le lēdemain, retardōs no⁹ autres icy deux iours, pour

settling down, after so many years of roving life: accepted the terms which they made him, of a field and of two men who should labor in it a full year, in order to put it in working condition; and urgently requested to be instructed. As it was seen that this man was in good earnest, without delay they led him to the locality, where he himself chooses the place, and immediately sets his two men at work upon it. He greatly wished that his uncle, Captain of the nation of the Island, celebrated among these nations, and especially the upper ones,—named Tesswehas, and by the French, ‘le Borgne of the Isle,’¹⁶—should be apprised of the favor that was done to him; and begged us to write of it by our first letters down here to the three Rivers, where he was to go. The good man was much astonished to see his desire fulfilled almost as soon as he had conceived it: for shortly after, Tesswehas arrives over the ice, comes straight to the Fort, and surprises us. At the outset, he said that he came to be instructed and baptized; and hearing what they had just done for his nephew, promises to settle here, both himself and his family. About 7 or 8 days later, his nephew Oumasasikweie, [205] seeing himself urged by his people to start the next day in order to go to the hunt, would not go without God. He spoke of it, therefore, to his wife, and they came together to beg us that they be baptized and married that same day,—which we accorded, with the circumspection and instructions requisite and necessary thereto in such case. Monsieur de Maison-neufve, with the heritage of the first family, gave him the name of Joseph: and Madame de la Peltre, his Godmother, an arquebus. His wife, surnamed in her language Mitigoukwe, was named

pouuoir Fester pour la 1. fois avec les François, le [206] Dimanche qui estoit le iour suiuant.

Le 9. iour de Mars le Borgne de l'Isle premier Capitaine de tous ces pays, & sa femme apres les dispositions requises pour le Baptesme le receurēt enfin avec admiration de tous nos François, & de tous ces gens qui auoient veu autrefois cēt homme si esloigné de ce qu'il faisoit, s'estimant à present heureux du nom de Chrestien, qu'on luy alloit donner. Monsieur de Maifon-Neufue avec Madamoiselle Manfe, le nommerent Paul, & sa femme fut nommée Magdelaine par Madame de la Peltrie, & Monsieur de Puifeaux. Toutes les ceremonies en furent faites avec grande solemnité à cause du grand progrès qu'on en doit esperer, pour la gloire de Dieu. Le Pere Poncet par la à tout le monde de la grande bonté de Dieu enuers cet homme: les larmes de ioye qui parurent sur pluieurs visages firent bien cognois[t]re que les coeurs estoient remplis de contentement, le pere ne pouuoit quasi parler, tant il estoit touché. Apres qu'ils eurent receu la benediction du Mariage, Monsieur de Maifon-Neufue donna vne [207] belle arquebuse à Paul avec les choses necessaires pour s'en feruir, les fist disner avec nous, & apres disner, fist vn grand festin à tous les Sauuages, où tous les François assisterent, qui estoient si resiouys qu'il n'est pas possible de plus, de voir vne si grande misericorde de Dieu. L'on a touſiours estimé que le gain de cēt homme estoit plus à priser, que d'vn grand nombre d'autres, iamais on n'a douté que s'il fe conuertiffoit vne fois, qu'il ne fist parfaictement bien, veu les grands talents naturels que Dieu luy a donné. Auparauant qu'il fust Chreftien, Dieu luy auoit fait vne grande grace, à fçauoir

Jeanne by Monsieur de Piseaux. Then we take these 2 Savages aside, in order to speak to them privately of God; and entering into the room of Monsieur de Maison neufve, where the most considerable persons were, these good people began, in their presence, to testify to us the joy of their hearts at seeing themselves Christians,—and French, they said, even to desiring the dress and the dwelling of these. And, in token of the grace which they had received, we saw them exchange words together, opposing the resolution of all their people, who were to start the next day: ‘Let us tarry here two days, in order to be able to Feast for the 1st time with the French, on the [206] Lord’s Day,’ which was the day following.

“ The 9th day of March, le Borgne of the Isle, first Captain of all these countries, and his wife, after the preparations requisite for Baptism, finally received it, to the admiration of all our French, and of all those people who had formerly seen that man so removed from what he was now doing,—esteeming himself happy, at present, in the name of Christian, which they were about to give him. Monsieur de Maison-Neufve, with Mademoiselle Manse, named him Paul; and his wife was named Magdalaine by Madame de la Peltre and Monsieur de Puiseaux. All the ceremonies thereof were performed with great solemnity, on account of the great progress which is to be hoped from them for the glory of God. Father Poncet spoke to all the people of the great goodness of God toward this man; the tears of joy which appeared on several faces showed plainly that their hearts were filled with contentment. The father could scarcely speak, so much was he touched. After they had received the blessing of Marriage, Monsieur

de permettre que ses enfans fussent baptisez, & autre cela il a esté cause que beaucoup d'autres l'ont esté, lesquels sont presque tous morts, & pour luy il ne le vouloit point estre du tout; d'autre costé il a beaucoup retardé la gloire de Dieu, les Sauuages prenant, exemple sur luy, mais il y a apparence qu'il le reparera.

Voicy le chemin dont Dieu s'est feruy pour le tirer à foy, lequel est bien au deffus de toute prudence humaine: car [208] lors que l'on ne pensoit à rien moins que de le voir icy, veu l'auersion qu'il en auoit tesmoigné sur la fin de l'esté, le voila cependant arriué icy le premier iour de Mars, il frappe à la porte de la chambre de Mōsieur de Maifon-Neufue: Ioseph son nefueu que l'enseignois en ma chambre, & qui nous auoit dit, deux heures auparauant, qu'il eut bien desiré que le Borgne son oncle eut fceu ce bon traitement qu'il auoit receu de nous, & qu'il souhaiteroit qu'on luy en escriuit: il ne pouuoit croire qu'il fut venu, auparauant que l'auoir veu, tant il le croyoit estre eloigné de venir icy: le Borgne nous dit qu'estât party de Richelieu, pour aller aux trois Riuieres, il auoit tout dvn coup pris resolution de venir icy avec sa femme, & sa fille, nonobstant les dangers: lvnique sujet qui m'ameine, dist il, c'est la priere, c'est icy où ie desire prier, estre instruit & baptisé, que si vous ne l'aggrées pas, ie m'en iray aux Hurons, où les robes noires qui y sont autour des Algonquins m'enseigneront, comme i'espere.

Monsieur de Maifon-neufue, touché [209] de voir cet homme, & resolu de n'espargner aucune chose qui fust en son pouuoir, pour la conuersion de ce pauvre Sauuage, nous supplie de luy dire de sa part, que

de Maison-Neufve gave a [207] fine arquebus to Paul, with the articles necessary for its use, and had them dine with us; and after dinner, he made a great feast to all the Savages, where all the French were present,—who were so rejoiced that it is not possible to be more so, to see so great a mercy of God. It has ever been thought that the conquest of that man was more to be prized than that of a great number of others; it was never doubted that, if he were once converted, he would do thoroughly well, in view of the great natural talents which God has given him. Before he was a Christian, God had done him a great favor,—to wit, in permitting that his children should be baptized; and besides that, he has been the occasion for many others to be, who are nearly all dead; but, as for him, he did not wish to be, at all. On the other hand, he has much retarded the glory of God, the Savages taking pattern after him; but there is a probability that he will make amends for that.

“Behold the way which God has used for drawing him to himself, which is far above all human prudence; for—[208] when we were thinking of anything else than of seeing him here, considering the aversion which he had shown for it toward the end of the summer—there he was, nevertheless, having arrived here the first day of March. He knocks at the door of the room of Monsieur de Maison-Neufve. Joseph, his nephew, whom I was teaching in my room,—and who had told us, two hours before, that he had much desired that le Borgne, his uncle, might have known what good treatment he had received from us; and that he wished we would write to him of it,—could not believe that he had come, before having seen

s'il auoit enuie de fe faire instruire & s'arrester, il n'auoit que faire d'aller plus loin qu'en ce lieu cy, où il l'affisteroit de tout son possible, & l'aymeroit comme son frere: cét homme luy tefmoigna beaucoup de reffentimēt de ces offres: cependant nous taschafmes de ne perdre aucun moment de temps, pour trauail-ler à sa conuerzion, de laquelle délors il nous donna bonne esperance, assistant tousiours aux prieres & instructions, & à tous les baptesmes de tous ses gens, il procedoit tant avec Monsieur de Maifon-neufue, qu'auec nous, avec si grande prudence qu'il n'est pas poossible de l'exprimer: on la veu escouter des deux heures ce caticees [sc. le catechisme] que nous luy difions, sans dire vn feul mot, pour mieux penser à ce qu'il auoit à faire: il tefmoignoit tant de desir d'estre instruict qu'il se faisoit instruire de tous indifferemment, difant son *Pater* avec les vieilles & enfans: Ma fille, difoit-il, les [210] n'a pas d'esprit, de ne me vouloir pas enseigner ce qu'elle fçait: C'estoit là son vniue & important affaire, & autrefois indigne, à son aduis, de ses penfees, il portoit ses gens à faire comme luy: en vn mot Dieu qui vouloit estre le Maistre de ce cœur, luy donna de grandes dispositions pour la foy: en fuite dequoy il nous dist, ie n'ay iamais promis là-bas de me faire baptifer, mais de me faire instruire: mais à present ie vous le promets. La nuict enfuiuant, il dist à ses gens la resolution qu'il auoit prise, & la parole qu'il auoit donnee, il paffa le reste de la nuict à haranguer tous les Sauuages où il dist des merueilles de la foy, pour les encourager tous, improuua son procedé paffé, & dist qu'il esperoit que Dieu l'aideroit estant Chrestien, à mieux faire à l'aduenir. Le

him: so averse did he suppose him to be to coming here. Le Borgne told us, that having left Richelieu to go to the three Rivers, he had all at once resolved to come here with his wife and his daughter, notwithstanding the dangers. ‘The single purpose which brings me,’ said he, ‘is prayer. It is here that I desire to pray, to be instructed and baptized; but, if you do not agree to it, I will go away to the Hurons, where the black robes who are there with the Algonquins will teach me, as I hope.’

“Monsieur de Maison-neufve, touched [209] to see this man, and resolved to spare nothing which was in his power, for the conversion of this poor Savage, entreats us to tell him, on his part, that if he desired to become instructed and settled he had no occasion to go further than this place, where he would assist him to the best of his ability, and would love him as his brother. This man showed him much gratitude for these offers; meanwhile, we strove to lose not a moment of time, to work for his conversion, of which, thenceforth, he gave us good hope,—always attending the prayers and instructions, and all the baptisms among his people. He acted both toward Monsieur de Maison-neufve and toward us, with so great prudence that it is not possible to express it; he has been known to listen two hours to those lessons in the catechism that we were repeating to him, without saying a single word,—in order the better to think upon what he had to do. He betokened so much desire to be instructed that he had himself taught by all, impartially, saying his *Pater* with the old women and children. ‘My daughter,’ said he, [210] ‘has no sense, not to be willing to teach me what she knows.’ That was his exclusive and

lendemain, il nous vint trouuer le Pere Poncet, & moy, nous demande instamment le Baptefme, que nous luy accordafmes pour le voir dans la meilleure disposition, que nous l'aurions peu iamais souhaitter, ça me dit alors, ce bon-homme, plein de ioye de cette bōne nouuelle, meine nous [211] en ta chambre, ma femme & moy, pendant que les autres s'en iront à la Messe du Pere, tu nous instruiras là, de ce que nous deuons responce à la ceremonie du Baptefme: ça haste-toy: car il y en aura iusques à la nuiçt, tant il te faudra baptifer de personnes: tu auras assez affaire aussi biē que le Pere, pource tout le lōg du iour ne peut satisfaire à mes gens, qui veulent tous estre baptifez, à quoy luy ayant satisfaict, il les mene à l'Eglise, les met entre les mains du Pere, qui auant qu'en partir, les fist enfans de Dieu, leur versant l'eau & le S. Esprit sur la teste. En fuitte Monsieur de Maifonneufue, pour l'arrester icy, luy donna la mesme condition qu'il auoit fait à Ioseph, & met deux hommes pour trauailler pour lui, qui avec les deux autres, faiſoient quatre, & s'il eust peu, eust fait encore dauantage pour vne affaire de telle importance. Si toſt qu'il a esté baptifié, l'on a recognu tout visiblement de tres-grands effects de la grace de Dieu sur luy: Nous prenions plaisir à le considerer & entendre parler des bons fentimens que le S. Esprit luy donnoit, touchant la grace du [212] Baptefme, l'on voyoit en luy vn visage d'autant plus resolu à tenir bon pour la foy, qu'il y auoit esté long temps fort contraire, au lieu que Paul Teffsehat estoit l'homme du monde le plus superbe auparauant fon Baptefme, si toſt qu'il a eſté Chrestien, Dieu luy donna la douceur & l'hu-

important business, though formerly unworthy, in his opinion, of his thoughts. He inclined his people to do like him; in a word, God, who willed to be the Master of that heart, gave him excellent inclinations for the faith, in consequence of which he said to us, ‘I never promised, down there, to be baptized, but to be instructed; but now I promise you it.’ The following night, he told his people the resolution which he had taken, and the word that he had given; he spent the rest of the night in haranguing all the Savages, wherein he told wonders of the faith, to encourage them all; deprecated his past behavior; and said that he hoped that God would aid him, being a Christian, to do better in future. The next day, he came to find us,—Father Poncet and me, and urgently asked us for Baptism, which we granted him upon seeing him in the best disposition that we could ever have wished. ‘Come,’ then said to me this good man, full of joy for this good news, ‘lead us [211] to thy room,—my wife and me,—while the others go to the Father’s Mass. Thou shalt instruct us there, in what we are to answer at the ceremony of Baptism. Come, make haste; for there will be some, even till night,—so many persons thou wilt have to baptize. Thou wilt have plenty to do, as well as the Father; because the entire day cannot satisfy my people, who all wish to be baptized.’ Having satisfied him therein, he leads them to the Church, and puts them in the Father’s hands,—who, before leaving, made them children of God, pouring the water and the Holy Ghost upon their heads. Thereafter, Monsieur de Maison-neufve, to settle him here, assigned him the same estate that he had granted to Joseph, and appointed two men to work for him,—

milité dvn petit enfant, se faisant instruire, mesme par sa petite fille, avec vne douceur nompareille, & simplicité Chrestienne, qui le rend souple à toutes nos volontez: il est si zelé & ardent à apprendre ce qui luy est necessaire pour son salut, qu'il trouuoit les iours trop cours, & couchoit souuent chez nous, afin de se faire instruire pendant la nuiçt, iamais ie n'ay veu vn homme auoir tant d'affection d'estre instruict: il apportoit vne diligēce & application nompareille à apprendre par cœur les prieres, en prononçant tous les mots fur ses doigts, y passant les nuiçts entieres; nous ne pouuions le lasser, quoy que nous y fussiōs quelquefois iusque à la minuict: il parloit souuent à tous ses gens d'embrasfer la foy, refutoit l'ignorance de nos mysteres qu'ils apportoient en excuse, [213] par son exemple qu'il leur alleguoit, leur disant, que quand ils feroient baptifez, ils apprendroient plus aisément. Il recognoiffoit avec estonnement qu'il y auoit quelqu'vn dedans luy qui l'instruiffoit, & luy fuggeroit ce qu'il deuoit dire à Dieu: souuent il arriue des merueilles en ces bonnes gens, sans qu'ils s'en apperçoiuent.

Ce bon homme nous disoit qu'autant de fois qu'il s'esueilloit la nuiçt, il prioit pour ses ieunes gens qui estoient à la guerre: la priere que ie fais, disoit-il, ie la repete, comme apres vn autre, qui m'enfeigne interieurement: car ie ne fcay encore rien pour parler à Dieu: voicy comme ie dis. Toy qui as tout fait, aide à nos ieunes gens, deffends les contre nos ennemis: tu peux tout, donne leur courage pour les vaincre: Voilà qui feroit bō si nos ennemis croyoïēt en toy, pour les aider aussi bien que nous qui esperōs

who, with the two others, made four; and, if he had been able, he would have done still more for a matter of such importance. As soon as he was baptized, one recognized, quite visibly, very great effects of the grace of God upon him. We took pleasure in observing him, and in hearing him speak of, the good feelings which the Holy Ghost was granting him, respecting the grace of [212] Baptism. One saw in him a countenance all the more resolved to hold fast for the faith, that he had been for a long time very averse to it. Whereas Paul Tesswehat was the most haughty man in the world, before his Baptism, God gave him, as soon as he became a Christian, the gentleness and the humility of a little child,—having himself instructed even by his little daughter, with a gentleness unequaled, and a Christian simplicity which renders him pliable to all our wishes. He is so zealous and ardent to learn that which is necessary to him for his salvation, that he found the days too short, and often stopped over night with us, so as to be instructed during the night. Never have I seen a man have so much partiality for being instructed; he bestowed a diligence and application unparalleled, in learning by heart the prayers,—enumerating all the words on his fingers, and spending whole nights therein. We could not weary him, although we were at it sometimes even till midnight. He often spoke to all his people about embracing the faith; refuted the excuse which they offered, of ignorance of our mysteries, [213] by his own example, which he cited to them,—telling them that when they should be baptized, they would learn more easily. He recognized with astonishment that there was some one within him who instructed him,

en toy, ils ne t'honorēt point, abandōne les, & nous deffends nous autres, qui voulons maintenant croire en toy. Deux ou trois iours apres son Baptesme, allant à la chaffe avec vn ieune Huron qu'il tient chez [214] soy par charité, depuis l'Esté passé, fe voyāt bien auant dans le iour, fans auoir rien pris, il se met à genoux, & prie en cette forte; Toy grand esprit, qui cognois tout, ne vois-tu pas bien que ie n'en pourray venir à bout, si tu ne m'aides, tu peux tout, aide moy donc, & à l'instant voila qu'il entend du bruit, le fuit & tuë avec son compagnon deux vaches & vn orignac. Sa ferueur aux prieres est incōparable, il n'est pas plutoft appellé qu'il vient, premier & appelle & preffe les autres de s'y rendre promptement, il se rend si souple à tout, que mesme il n'osoit partir, pour aller icy autour à la chaffe, à cause que nous luy auions dit, qu'on l'instruiroit plus amplement apres son Baptesme, il n'est honteux aux Catechismes que l'on fait en public, de repeter comme vn enfant, ce qu'il fçait du *Pater*, & excite ses gens à y respondre hardiment: bref il se trouue à tout, ce que nous faifons en l'Eglise, à tous les Baptesmes de ses gens, les Festes apres que nous auions chanté les Vespres, il nous venoit aussi folliciter de le faire prier & chanter à part, il experimentoit la douceur de [215] l'esprit du Christianisme, & nous disoit que les cruaitez qu'ils exerçoient contre leurs ennemis, luy desplaifoient, il ne cessoit de louër la charité de M. de Maifon neufue nostre Capitaine, la biē-veillâce des Dames qui font icy, la bonté de tous nos gens, & la douceur dont nous vfions enuers eux, & que ce qu'ils entendoient dire dvn Dieu plein de bonté & miferi-

and prompted him what he should say to God. Often there happen marvels in these good people, without their perceiving it.

" This good man told us that, as many times as he awoke at night, he prayed for his young men who were in the war. ' The prayer which I offer,' said he, ' I repeat as though after another, who teaches me within; for I know nothing, as yet, to say to God. See how I speak: " Thou who hast made everything, help our young men, and defend them against our enemies. Thou canst do everything; give them courage to overcome them. Lo, that would be good if our enemies believed in thee, so as to help them, as well as us who hope in thee; but they do not honor thee; forsake them, and defend us who wish now to believe in thee." ' Two or three days after his Baptism, going to the hunt with a young Huron,—whom he has kept with [214] him through charity, since last Summer,—finding himself quite late in the day without having taken aught, he kneels and prays as follows: ' Thou great spirit, who knowest everything, seest thou not well, that I shall never succeed unless thou helpest me? Thou canst do everything; help me then; ' and, at that instant, lo, he hears a noise, follows it, and, with his companion, kills two cows and a moose. His fervor in prayers is incomparable; he is no sooner called than he comes the first, and calls and urges the others to gather thither promptly. He makes himself so pliable to everything, that he did not even dare to start, in order to go to the chase hereabout, because we had said to him that he should be instructed more fully after his Baptism. He is not ashamed, at the lessons in the Catechism which are given in public, to repeat,

corde pour les hommes les rauiffoit, & que ce qui les auoit le plus touché, estoit la cognoissance qu'on leur donnoit de la bonté de Dieu, & que c'estoit cela qui les auoit tous gagnez, & faifoit qu'ils estoient tous en nostre disposition: il conceuoit de grandes esperances de la conuerzion des autres peuples, ausquels i'espere que son exemple ne feruira pas de peu, pour les ranger à l'obeissance de la foy. En vn mot il s'est comporté icy en vray Chrestien.

Vn certain foir estant venu en nostre salette, il fe mist imperceptiblement à y prescher deux bonnes femmes qui y estoient. Le discours qu'il leur tinst, estoit rauissant, & comme la plus forte raison qu'elles alleguoient, pour n'estre [216] pas encore baptisez, estoit qu'elles n'estoient pas instruites, il leur respondit, quand vous ferez baptisez vous en apprendrez en vn iour plus que vous n'en eussiez fait en quinze iours car Dieu vous y aidera. Il ne veut pas aller à la chasse avec les autres hōmes, quoy qu'il en soit pressé par les siens mesmes, si i'y vais, disoit-il, toutes les femmes & enfans m'y voudront fuiure, i'ayme mieux demeurer, pour leur donner le moyen d'estre instruits aupres de vous autres, & moy aussi: & en effet il le fit, se redant assidu à toutes les instructions publiques & particulières, & pressant luy-mesme les autres. Que ne fist-il autour de son ieune Huron qu'il entre-tient? il luy redisoit tout ce qu'il entendoit & sçauoit de nos mysteres, il estoit rauy de le voir en la disposition de vouloir estre Chrestien comme luy: enfin il fist si bien que nous le baptisâmes, apres avoir remarqué en luy la disposition necessaire en tel cas. Il fut nommé Ioseph: comme on luy demandoit en d'estail,

like a child, what he knows of the *Pater*, and incites his people to answer boldly therein. In short, he is present at everything that we do in the Church, and at all the Baptisms of his people. At the Feasts, after we had sung Vespers, he also came to beseech us to have him pray and sing apart. He was experiencing the gentleness of [215] the spirit of Christianity, and told us that the cruelties which they practiced against their enemies displeased him. He did not cease to praise the charity of Monsieur de Maison neufve, our Captain; the benevolence of the Ladies who are here; the kindness of all our people, and the mildness that we use toward them. He declared that what they heard said of a God full of goodness and mercy toward men delighted them; and that what had most touched them was the knowledge that we gave them of the goodness of God, that it was that which had won them all, and which caused them all to be at our disposal. He conceived great hopes for the conversion of the other peoples,—with whom, I hope, his example will serve not a little in subduing them to the obedience of the faith. In a word, he has behaved here like a true Christian.

“ A certain evening, having come to our little hall, he began, imperceptibly, to preach to two good women who were there. The discourse that he addressed to them was delightful; and, as the strongest reason which they adduced for not [216] yet being baptized, was that they were not instructed, he answered them: ‘ When you are baptized, you will learn in one day more than you could have done in fifteen days, for God will help you.’ He is not willing to go to the chase with the other men, although he is urged to do so even by his own people. ‘ If I

s'il croyoit les articles du *Credo*, il respondit en vn mot de bō cœur, ie crois tout: l'on voyoit [217] fur son front ie ne scay quelle ioye si extraordinaire, que chacun des François le vouloit voir, pour en tirer de la consolation, sa modestie & ses mains continuellement iointes de si bonne façon, nous parloient affez, & faisoient voir qu'il prisoit grandement la grace qu'il alloit recevoir.

Vn ieune homme de la nation d'Iroquet, nommé Chinaſich, merite qu'on en dise vn mot en paſſant: il y a vn an à ce Prin-temps qu'il descendit de fon pays, & vint aux trois Riuieres, esquippé en guerre, avec vne vingtaine de fes gens, & entr'autres le Capitaine des Nipifiriniens, nommé ſikaff8mint: ce ieune homme ayant parmy fes gens, reputation de vaillant, & bon chaffeur, eſtoit deſia recommandable, & fon humeur gaye tout ce qu'il fe peut, & libre, le faifoit aimer de tous aux trois Riuieres: il m'auoit tefmoigné pendant vn ou deux mois, vn grand desir de croire, & venoit fort ſouuent nous voir pour eſtre inſtruit. Auffi toſt qu'il fut icy, & biē, dit-il, c'eſt tout de bō qu'il faut que tu m'enseignes, & que tu me baptifes, [218] i'en ay vne ſi grande enuie, que ie feray tout ce que tu me diras, iusques là mesme que ſi tu me dis que ie quitte mō Demon, qui me fait prendre à la chaffe, tout ce que ie veux, ie fuis près à le faire, quoy que ie l'ayme bien, i'ay ieufné ſept iours entiers, fans rien manger du tout pour l'auoir, ie l'ayme cōme mon corps, auffi eſt-ce ainfî qu'il l'appelloit: Ce fut icy où ceux qui y eſtoient preſents, virēt vn grand effort du Diable, fur cét homme, pour deſtourner le coup de pied qu'il luy vouloit donner;

go thither,' said he, ' all the women and children will wish to follow me; I prefer to stay, in order to give them the means of being instructed with you, and myself also.' And, in fact, he did so, being assiduous in attendance at all the public and private instructions, and personally urging the others. What did he not do in the case of his young Huron, whom he is maintaining? He repeated to him all that he heard and knew of our mysteries; he was delighted to see him inclined to wish to be a Christian, like himself. In fine, this young man did so well that we baptized him, after having observed in him the disposition necessary in such case. He was named Joseph. When they asked him in detail whether he believed the articles of the *Credo*, he answered in one word, with good heart: 'I believe all.' There was seen [217] on his brow a sort of joy, so extraordinary that each one of the French wished to see him, in order to derive consolation from it. His modesty, and his hands continually clasped in so pious a manner, told us enough, and showed that he greatly prized the grace which he was about to receive.

" A young man of the Iroquet nation, named Chinawich, deserves that a word be said of him, in passing. It is a year ago, this Spring, since he came down from his own country, and went to the three Rivers, armed for war, with a score of his people,—and among others, the Captain of the Nipissiriniens, named Wikassoumint. This young man, having among his people the reputation of one valiant and a good hunter, was already commendable; and his temper, extremely cheerful and frank, made him loved by all at the three Rivers. He had indicated to me, during one or two months, a great desire to

car il commença à l'instant à tourner les yeux en la teste, & deuint pensif, nous regarda affreusement, iognant toufiours pourtant les deux mains, & continuant à me respondre assez doucement & pertinemment à ce que ie luy demandoïs, mais iamais nous ne pûmes tirer de luy qu'il renonçast sur l'heure à son ennemy caché, & comme nous le pressions de nous le dôner, qu'autrement il ne feroit point baptisé, voila qui feroit bon, disoit-il, s'il paroifsoit, il est dans moy fans que ie le voye, quelque fois il m'apparoist en songe, de nuict comme vne femme nuë, [219] & me parle quelque mot tout bas, quand ie suis dâs les bois, si ie pense que ie veux tuër telle beste, aussi-tost i'en vois vne, ie cours & la tuë, mais quoy, luy dif-ie, ne le fens tu point maintenant, non non dit-il, mais ie le crains à present? prends courage luy difmes-nous, Dieu t'aidera, espere en luy, apres t'on baptesme toutes ces craintes s'efuanouyront. Le Diable qui le possedoit, fans qu'il s'en apperceut, l'empescha de nous donner pour ce iour la parole de cõsentement que nous luy demandiōs pour renoncer à son Demon: l'exemple de Paul Teffsehat qui fust baptisé le lendemain, le fortifia enfin, & le fist retourner à nous apres midy, nous demandant avec de tres grandes instances le baptesme, & promettant en fuite de bonne façon de renoncer entierement & quitter son Diable & toutes ses iongleries defendues, ce qu'il fist courageusement, apres quoy on le baptiza & nôma Iacques. Ainsi tost apres, d'affreux qu'il estoit auparauant, il parut gay & ioyeux au possible, il ne scauoit quelle chere nous faire, il nous rendoit tous les offices qu'il pouuoit, [220] il dit à Monsieur de Maifon-

believe; and he came very often to see us, in order to be instructed. As soon as he was here, ‘ Well, then,’ said he, ‘ it is in good earnest that thou must teach me and baptize me; [218] I have so great a desire for it that I will do all that thou shalt tell me,—even so far that if thou tell me to give up my Demon, who causes me to take all that I desire in hunting, I am ready to do so, though I love him well. I have fasted seven whole days, without eating anything at all, in order to possess him; I love him as my body,’—indeed, it is thus that he called him. It was at this point that those who were there present saw a great effort of the Devil upon this man, to turn aside the kick that the latter wished to give him; for he straightway began to roll his eyes in his head, became pensive, and looked at us frightfully,—nevertheless, continually clasping his hands, and continuing to answer me quite gently and pertinently to what I was asking him. But we could never draw from him that he should immediately renounce his concealed enemy; and, when we urged him to give him to us,—as otherwise he could not be baptized, ‘ That would be good,’ said he, ‘ if he would appear; he is in me without my seeing him. Sometimes he appears to me in a dream at night, like a naked woman, [219] and speaks to me some word quite softly. When I am in the woods, if I think that I wish to kill this or that beast, immediately I see one; I run and kill it.’ ‘ But what?’ I say to him, ‘ dost thou not feel him now?’ ‘ No, no,’ said he; ‘ but I fear him at present.’ ‘ Take courage,’ we said to him, ‘ God will help thee; hope in him; after thy baptism all thy fears will vanish.’ The Devil, who was possessing him without his

neufue, que s'il vouloit, il demeureroit toufiours icy, pour feruir d'interprete aux Hurons, pour les instruire, afin qu'ils fuffent baptifez? Puis-ie aller à la guerre contre les Iroquois, me demanda-il? Ouy, diſmes nous, & si i'en prenois quelqu'vn, & qu'on le voulut tourmenter, que ferois ie? y contriburois-ie du mien? non, dit-il, de foy-mefme, ie le tuerois fur le champ: ce font là des effets bien grands de la grace receuë par le baptefsme, depuis lequel il s'est toufiours comporté en vray Chrestien; Je luy ay veu faire icy des traits rauiffans pour la foy: mais la crainte de m'engager en de trop longs discours, où ie me iette imperceptiblement, m'empesche d'en dire autre chose.

Apres le Baptefsme de ceux-cy, nous-nous fentifmes incontinent obligez le Pere Poncet & moy, à satisfaire aux instantes demandes de quantité d'autres personnes, & ce, en vn temps que nous les pensions plus eloignez de nous faire telles propositions; puifque c'estoit au retour d'vne bâde de quinze guerriers, qui [221] auoient esté mis en fuite par l'ennemy, qui les auoit surpris la nuiçt, où il y en eust 4. tant pris que tuez, & quelques-vns de bleffez, des vnze qui retournerēt tous nuds & delabrez, & fans armes, avec la croyance ferme que Pieskaret, & huict autres de leurs gens qui faifoient vne petite bande à part, à vne demie-iournee d'eux, & plus proche du pays de l'ennemy, auoient esté tous surpris, ou tuez sur la place, affeurans en auoir veu les armes entre les mains des Iroquois, qui les auoiēt attaquez. Ce fut icy à tous vn grād fubiet de consternation, & vn pauvre temps à gaigner quelque chose pour la foy aupres.

perceiving it, prevented him from giving us, for that day, the word of consent that we were asking him, to renounce his Demon. The example of Paul Tesswehat, who was baptized the next day, finally strengthened him, and caused him to return to us after noon, requesting from us baptism very urgently, and then promising, in a suitable manner, to renounce entirely and give up his Devil and all his forbidden juggleries,—which he did courageously;—after which he was baptized, and named Jacques. As a result, presently afterward, frightful though he was before, he appeared extremely gay and joyful. He knew not what welcome to give us; he rendered us all the services that he could; [220] he said to Monsieur de Maison-neufve that if he wished, he would always live here, to serve as interpreter for the Hurons, in order to instruct them, so that they might be baptized. ‘ May I go to the war against the Iroquois?’ he asked me. ‘ Yes,’ we said. ‘ And if I captured some one of them, and they wished to torture him, what would I do,—would I take part therein?—No,’ said he, of his own accord; ‘ I would kill him on the spot.’ Those are very great results of the grace received through baptism. Since then, he has always behaved like a true Christian,—I have seen him perform here delightful acts for the faith; but the fear of engaging myself in too long discourses, into which I lapse imperceptibly, prevents me from saying aught else of them.

“ After the Baptism of these, we felt ourselves immediately obliged, Father Ponct and I, to satisfy the urgent requests of many other persons,—and that at a time when we thought them most averse to making us such propositions. For it was at the return

des Sauuages: ceux qui les cognoissent, sçauent affez, que semblables rencôtres leur donnët sujet de renuerfer le Christianisme, attribuans tous leurs malheurs au Baptefme: on n'ose pas feulement dire vn mot pour lors, crainte de donner occasion à quelque estourdy, de dire ou faire quelque chose mal à propos pour la foy: cependant cõme les affaires de Dieu font d'vne telle nature, que souuent ce que la raifon humaine y pense contraire, c'est iustumement [222] ce dont il en tire plus de gloire, nous pouuons dire qu'il en a fait de mesme icy, car nous auons plus tiré de profit de leur mal-heur que de leur prosperité, tous ces pauures guerriers ne font pas plufost de retour, qu'ils demandent les vns apres les autres, qu'on les instruife & baptife, & ceux entre autres qui auoient esté des premiers à faire des iongleries & se feruir du Diable pour leur gueule estoient les plus feruents à nous en preffer, nous estions tous estonnez qu'en trans en leur cabane fans leur vouloir quasi rien dire, ils nous y incitoient, & nous donnoient de belles occasions de parler de Dieu, de recourir à luy dans la necessité. Venés souuent nous visiter disoient-ils, nous fommes tous resolus à croire en Dieu & à luy obeyr. Le temps nous tardoit de voir icy de retour Paul Teffouehat qui estoit fraischemet allé à la chaffe pour deux ou trois iours, afin de remarquer comme il se comporteroit, on craignoit qu'il ne parlaſt au defauantage de la Foy: mais tant s'en faut il prit de là occasion, ainsi que i'entendis moy mesme de dehors, de prescher [223] ses gens en fa cabane, il auoit plus de subiect de s'affliger quaucun: car outre quatre de ses fort proches parents, il voyoit vne par-

of a band of fifteen warriors, who [221] had been put to flight by the enemy, who had surprised them by night,—wherein there were 4 captured or killed, and some wounded of the eleven who returned. All these were naked and wretched, and without arms, in the firm belief that Pieskaret and eight others of their people,—who formed a small detached band, half a day from them, and nearer the country of the enemy,—had all been surprised, or killed on the spot, asserting that they had seen their arms in the hands of the Iroquois, who had attacked them. This was to all a great cause of consternation, and a poor time to gain anything for the faith, with respect to the Savages; those who know them, know well enough that such accidents give them occasion to attack Christianity, as they attribute all their misfortunes to Baptism. One dare not so much as say a word to them just then, for fear of giving cause to some thoughtless fellow to say or do something inopportune for the faith. However, as the affairs of God are of such nature that, often, that which human reason thinks adverse to them is precisely [222] that by which he derives from them more glory, we may say that he has done the same here; for we have derived more profit from their misfortune than from their prosperity. All those poor warriors have no sooner returned than they request, one after the other, to be instructed and baptized; and those, among others, who had been among the first to practice juggleries, and make use of the Devil for their throats, were among the most fervent to urge us in the matter. We were all astonished, that, on entering their cabin, almost without intending to say anything to them, they pressed us to talk, and gave us

tie de ses gens perdus; cependant parmy toutes ses afflictions, il tint tousiours ferme en la priere, & ne manqua point d'afflister à son ordinaire à toutes les choses que nous faisions en l'Eglise, & tesmoignoit dans son affliction beaucoup de cōsolatiō, de voir que ses gēs se portoïēt à l'imiter au bien, il ne nous feruit pas peu à les encourager à tenir bon, ils firent si bien que dans le reste du mois de Mars, il y en eut assez bon nombre, à qui en conscience on ne pouuoit refuser cette grace, pour estre tres-bien disposez.

Dés aussi-tost qu'on s'apperceuoit de quelque petit meslange d'interest temporel, en ceux qui se rengeants au bien nous demandoient le baptesme, c'estoit assez pour nous lier les mains, ainsi qu'il arriua au frere de Ioseph, à Michaketchits & plusieurs autres qui faisoient voir par là qu'ils n'apprehendoient pas assez la grace du baptesme: comme la plus grande faueur qu'on leur put faire. [224] Ie m'oublinois quasi d'un bon trait de Paul Teffouehat dans le reffentiment qu'il auoit des obligations de son baptesme, il s'en vint treuuer Monsieur de Maifon-Neufue, pour le remercier de ce qu'il y auoit aydé de si bon cœur, & luy dit, que pour luy il vouloitacheuer le rest de ses iours auprés de luy, voulant par vne demeure cōtinuelle recompenser le peu de temps qu'il auoit à viure, & que quand il voudroit aller en traite aux trois Riuieres qu'il luy demanderoit congé, & fçauroit de luy s'il l'auroit pour agreeable. Monsieur de Maifon-Neufue, le remercia de ce tesmoignage d'affection, & luy dit qu'il ne desiroit pas le gesner, & qu'il pouuoit aller hardiment où il luy plairoit, & pour tant de temps qu'il voudroit, qu'il ne l'en

excellent opportunities to speak of God, and of having recourse to him in extremity. ‘Come often to visit us,’ they said; ‘we are all resolved to believe in God, and to obey him.’ The time was long for us, to see here, on his return, Paul Tessouehat,—who had recently gone to the hunt, for two or three days,—in order to remark how he would demean himself. It was feared that he might speak to the disadvantage of the Faith; but, far from it, he took occasion therefrom, as I myself heard from without, to preach [223] to his people in his cabin. He had more cause to grieve than any one; for besides four of his very near relatives, he saw a part of his people destroyed. However, amid all his afflictions, he always held firm in prayer, and failed not to be present, in his usual way, at everything that we did in the Church; and he manifested, in his affliction, much consolation to see that his people were inclining to imitate him in the right. He aided us, not a little, in encouraging them to persevere. They did so well that, in the remainder of the month of March, there was a fairly good number of them to whom, in conscience, one could not refuse that grace, on account of being very well disposed.

“As soon as any slight mixture of temporal interest was perceived in those who, taking their stand for the right, asked us for baptism, that was enough to tie our hands. It happened thus to the brother of Joseph, to Michaketchits, and several others, who thereby showed that they did not sufficiently apprehend the grace of baptism, as the greatest favor that could be done to them. [224] I was almost forgetting a good trait of Paul Tessouehat,—the gratitude that he had for the obligations of his baptism. He came

aymeroit iamais moins, iugeant bien pour la gloire de Dieu, que ceste liberté estoit plus auantageuse, en effect elle le rauit, & nous l'attacha plus fortement que iamais.

Le dirois volontiers icy vn mot d'vn chacun en particulier pour faire voir plus clairement que ce n'est pas l'industrie [225] humaine qui a operé en cette affaire: mais Dieu feul qui se fert des personnes, des lieux & des temps, comme il luy plaist, & à sa façon, contre la prudence humaine: la crainte de m'engager en vn trop long discours m'arreste.

Sur le commencement d'Auril vne bonne partie des Sauuages estans partis pour aller dans les bois, tant pour la chasse des Castors que pour y faire des Canots, Paul estant resté avec quelque autre, voila qu'on apperçoit à l'autre bord de la riuiere, quelques personnes qui descendoient à nous, & cherchoient paßage pour passer sur les glaces, on ne tarda pas à recognoistre par le nombre, que c'estoit la bande de Piescaret, & de ses gens qu'on auoit pleuré cõme morts leſquels retournans victorieux avec vne teste de l'ennemy, venoient changer le deüil en ioye. Paul enuoye querir ceux qui estoient fraifchement partis, delegue diuers Ambassadeurs vers ceux qui estoient dans les bois, on reçoit les victorieux, on les traitte on danſe avec eux, Paul demande qu'on les face tous prier de compagnie dans la Chappelle à [226] quelque temps de là, il reuient chez nous avec Pieskaret, & deux ou trois autres des plus considerables, demandans à parler à Monsieur de Maifon-neufue. Piescaret fit le rapport du refultat de leur conseil tenu le foir en leur cabane: mais Paul ayant cognu que cet

to find Monsieur de Maison-Neufve, to thank him for having aided therein with so good a heart; and said to him that, for himself, he wished to finish the remainder of his days near him,—desiring, by a steadfast abode, to make amends for the little time he had to live; and that, when he might wish to go for trade to the three Rivers, he would ask leave of him, and would learn from him whether he would consent thereto. Monsieur de Maison-Neufve thanked him for this manifestation of affection, and told him that he did not desire to restrain him, and that he could go boldly where he pleased, and for as long as he would, and that he would never love him less for it,—rightly judging that for the glory of God such liberty was more advantageous. In fact, it delighted him, and attached him to us more strongly than ever.

“I would gladly say a word here of each one in particular, in order to show more clearly that it is not human ingenuity [225] which has operated in this matter, but God alone,—who uses persons, places, and times as he pleases and in his own way, contrary to human wisdom. The fear of involving myself in too long a discourse restrains me.

“Toward the beginning of April, a good part of the Savages having started to go into the woods, both to hunt Beavers and to make Canoes there,—Paul having remained, with one other man,—they suddenly perceive on the other side of the river some persons who were coming down to us, and seeking passage, to cross on the ice. They were not slow to recognize, by the number, that it was the band of Piescaret and his people, who had been mourned as if dead,—but who, returning victorious, with a head of the enemy, came to change the mourn-

homme auoit deduit l'affaire tout d'vné tire, & avec embarras de paroles, se mit luy-mesme à nous en redire les poincts d'vne façon nette & claire, que ce qui estoit arriué dans cette dernière guerre où ils auoient perdu quatre personnes, & les armes de la plus part des autres, les mettoient en vn estat de changer l'ordre de leurs affaires, qu'ils s'estoient proposez, que là deffus ils auoient resolu d'aller tous aux trois riuières, où les autres estoient, iusques à la fin de l'esté, tant pour faire tous ensemble le dueil des morts, que pour deliberer en commun ce qu'ils ferroient là deffus, de plus qu'ils vouloient voir pour la dernière fois, si on leur tiendroit la promesse de leur donner secours contre nostre ennemy commun.

Enfin pour conclusion ces bonnes [227] gens comme personnes qui se fentoient grandement obligés, commencerent à faire des remercements à leur mode fort gentils: ils ne sçauoient que dire ny que faire pour tefmoigner le ressentiment qu'ils auoient de la courtoisie & bien-veillance de Monsieur de Maifon neufue: il y a trois ans, disoit Paul, que i'auois ouy parler de ce deffein, nous l'admirions & desirions, & maintenant nous voyons ce que nous attendions. Monsieur de Maifon-neufue pour responce à leur conseil, leur fit entendre qu'ils estoient en pleine liberté, ne les desirant près de foy que pour leur bien, & que toutes-fois & quantes qu'ils viendroient icy, ils y troueroient toufiours vn cœur ouuert, & prest à leur donner tous les secours & faueurs possibles, qu'ils allaffent hardiment où il leur plairoit. Ils partent donc tous le lendemain pour les trois riuières sur les glaces qui commandoient de toutes parts à se desprendre, &

ing into joy. Paul sends in quest of those who had recently started, and commissions various Ambassadors to those who were in the woods; they receive the victorious, they treat them, they dance with them. Paul requests that we have them all pray together in the Chapel, [226] some time later. He returns to us with Pieskaret, and two or three others of the most considerable men, asking to speak to Monsieur de Maison-neufve. Pieskaret makes the report of the result of their council, held at evening in their cabin; but Paul, having learned that this man had related the affair in a long-drawn style, and with intricate sentences, himself proceeds to repeat to us the points of it, in a manner concise and clear. It was to the effect that what had happened in this last war,—wherein they had lost four persons, and the weapons of most of the others,—put them in a position to change the order of their affairs which they had proposed for themselves; that thereupon they had resolved all to go to the three rivers, where the others were, until the end of the summer,—both to celebrate, all together, the mourning for the dead, and to deliberate in common what they would do thereafter; moreover, that they wished to see, for the last time, whether the promise would be kept to them, of giving them assistance against our common enemy.

“ Finally, in conclusion, these good [227] people, as persons who felt themselves greatly obliged, began to give thanks in their manner, which was very polite; they knew not what to say or do, to show the gratitude which they had for the courtesy and benevolence of Monsieur de Maison neufve. ‘ It is three years,’ said Paul, ‘ since I had heard mention of this

l'estoient desia vis à vis de nous; & ce dés aussi-tost apres le retour de Piescaret & de sa bande, laquelle ne fut pas plustost passée sur la glace, que le [228] grand chenail fe rompit & boucha le passage à l'ennemy qui ainsi que nous auons appris du depuis par les Hurons sauué des mains des Iroquois, poursuivirent ceux-cy, & furent mesme venus iusques à nos portes, sans les glaces qui deriuoient desia bien fort. De tous les Sauuages il ne nous en demeura qu'un nommé Pachirini qui estoit aresté par les pieds, depuis leur desfaite, il auoit toufiours voulu demeurer chez nous avec deux autres malades dans le petit Hospital que nous y auions dressé pour les bleffez, tant pour y estre mieux panfez; que pour y estre mieux instruicts, en effect & luy & les autres y receurent les guerifions du corps & de l'ame, ce dernier le mesme iour qu'il fut baptisé, qui fut le Ieudy faint, receut aussi en mesme temps le Sacrement de l'Eucharistie, qu'il ne pouuoit receuoir de sa vie, en meilleure disposition. Il nous feruit icy pendant sept ou huit iours, qu'il resta apres les autres, à faire quelques découvertes de pays icy autour: nous fusmes avec luy à l'autre bord de nostre [229] grande riuiere, où tant soit peu au dessus de nous à l'emboucheure d'une petite riuiere assez profonde, il y a les plus beaux lieux du monde pour les habitations Françoises, tout foisonne en prairies, force chasse & pesche, les arbres fort beaux tres bonne terre, il n'y a que l'ennemy à craindre, & de basse eau le portage des viures: mais plus bas il y a de mesme costé de tres belles Isles de grand abord propres à estre habitées.

Ie ne diray rien icy de plusieurs autres baptesmes

project; we admired and desired it, and now we see what we were expecting.' Monsieur de Maisonneufve, in answer to their council, gave them to understand that they were at full liberty,—not desiring them near him, except for their benefit; and that, whenever and as often as they should come here, they would always find a heart open and ready to give them all the assistance and favors possible; that they should go boldly where they pleased. They all start, therefore, the next day, for the three rivers, over the ice, which was everywhere beginning to break up. It had already done so, across from us,—and that immediately after the return of Piescaret and his band, which had no sooner crossed on the ice than the [228] main channel broke open, and stopped the passage for the enemy. They—as we have since learned by the Hurons saved from the hands of the Iroquois—pursued these, and would have come even to our gates, but for the ice, which was already drifting rapidly. Of all the Savages, there remained with us but one, Pachirini, detained because of the condition of his feet. Since their rout, he had always wished to live with us, together with two other patients, in the little Hospital which we had erected there for the wounded,—both in order to be better cared for there, and to be more thoroughly instructed; in fact, both he and the others received in it healing for the body and for the soul. This last one, the same day that he was baptized, which was Holy Thursday, received also at the same time the Sacrament of the Eucharist, which he could not, in his life, receive in better disposition. He served us here, during the seven or eight days that he remained after the others, in making some discoveries of the

d'enfans qui furent fais icy l'Automne passé, & à ce prin-temps, contentons-nous de dire, qu'à Mont-real autant qu'en aucun autre lieu, Dieu y a fait sentir de tres grands effects de sa grace, tant fur les Sauuages que fur les François, ainsi que nous auons veu cy-deuant.

Nous auons veu fraischemet Mont-real auoir esté l'azile des Hurons refugiés, & le salut de quantité d'autres de diuerfes nations où l'on a commencé à le cognoistre, & souhaitter le bon-heur d'y estre, nommement ces nations d'en [230] haut, si nous en croyons à ce que nous en escriuent nos Peres des Hurons, & nommement ceux qui y font pour les Algonquins, dont voicy les propres termes.

Nous auons recogneu par experiance que Ville-Marie peut beaucoup pour contribuer à la conuersion des Sauuages, nommement Algonquins, ayant en main les biens faictz qui font des charmes puissants fur les ames groffieres, & telles que font celles de nos Canadois, il n'y en a point qui aye tant entendu parler de l'acceuil que l'on y fait aux Sauuages, que celuy qui les a veu au retour, & a eu son departement d'hyuer à leur rendez vous ordinaire dans les Hurons: ie ne doute nullement qu'apres ce qu'ils m'en ont dit, si le lieu auoit plus d'affeurance, qu'ils ne quittassent pour tousiours ce pays icy pour composer à Mont Royal vne bourgade, & y amaffer ceux de l'Isle, & les autres nations esparses, qui se voyent estre la proye des ennemis icy, & fur la riuiere où ils ont leur habitudes: ils ne demandent pas mieux que d'auoir [231] vn lieu de refuge, affeuré où ils puissent viure, & se ramasser: cela fera comme i'espere, & ne sçauroit estre assez

country hereabout. We went with him to the other shore of our [229] great river, where, but a little above us, at the mouth of a small river, somewhat deep, there are the fairest places in the world for the French settlements. Everything abounds,—meadows, plenty of hunting and fishing; the trees are very beautiful, the soil very good; there is only the enemy to fear, and at low water, the portage of provisions. But lower down there are, on the same side, very beautiful Islands, of ample approach, suitable to be inhabited.

“I will say nothing here of several other baptisms, of children, which occurred here last Autumn and this spring; let us be content to say that at Mont-real, as much as in any other place, God has made perceptible very great effects of his grace, both upon the Savages and upon the French, as we have seen above.”

We have recently seen that Mont-real has been the asylum of the refugee Hurons, and the salvation of many others of various nations in which the people have begun to know it, and to desire the happiness of being there,—especially those nations from [230] above, if we believe what our Fathers with the Hurons write to us of them, and especially those who are there for the Algonquins, whose own words are as follows:

“We have ascertained by experience, that Ville-Marie can do much to contribute to the conversion of the Savages, notably Algonquins,—having in hand the benefits which are powerful charms upon rude souls, and such as those of our Canadians. There is no one who has heard so much spoken of the reception which is there given to the Savages,

toft pour le bien d'vne nation, la plus pauure & miferable que i'aye veuë.

Il y a icy autour de nous quantité d'Algonquins qui ne cherchent que rendez-vous affeuré, où ils puissent chaffer & viure hors des dangers des ennemis, où ils font à toute heure, ils viennent icy haut pour chercher lieu de refuge, ne le trouuant pas sur la grande riuiere, où font toutes leurs habitudes, s'il n'eust faict si chaud à Mont-royal, ils y feroient desia, & y eussent deuancé les François, ce lieu leur agreant plus que tout autre. Maintenant qu'ils vous y croient, ils ne parlent d'autre chose, & quand ils nous voyent, ils n'ont autre entretien. C'est-là disent-ils, où nous voulons obeyr à Dieu, & non pas icy. Je ne doute point de leur recit, que ce qu'ils y virent, l'an passé en remontant icy n'aye beaucoup aydé à esbranler leurs cœurs, & pense que si l'affaire [232] est bien conduite, dans peu d'années les Sauuages se rengeront à Ville-Marie, en beaucoup plus grand nombre qu'ils ne font à Sillery, ce ne scauroit estre affez toft pour eux & pour nous: Car quand bien les Mataouachkariniens, Onontchateronons, Kinonchepirinik, 8e8efkariniens, ceux de l'Isle, & autres qui parlent l'idiosme de là bas, & s'venissent icy l'hyuer, proche des Hurons, iroient à Mont-Royal, nous aurions encore outre les Nepissiriniens, Archirigouans, Archouguets, tous les Algonquins vniuerfellement du lac des Hurons, qui font encore en grand nombre. C'est à vous autres qui estes sur les lieux d'auifer aux moyens d'attirer ces peuples, & les conferuer.

La liberalité fans doute est la meilleure chaifne qu'on puisse apporter à gaigner leurs cœurs, nommé-

as that one who has seen them at their return, and has had his winter allotment of labor at their usual rendezvous among the Hurons. I have no doubt, according to what they have told me of this, that, if the place had more security, they would forever leave this country here, in order to form a village at Mont Royal, and gather there those of the Island, and the other scattered nations, who see themselves to be the prey of the enemy here, and on the river where they have their haunts. They ask nothing better than to have [231] a secure place of refuge, where they can live and rally together. That will be, as I hope; and it cannot be soon enough for the good of a nation the poorest and most wretched that I have seen.

“ There are about us, here, many Algonquins who seek but a safe rendezvous, where they can hunt and live free from danger of the enemy, in which they are at all times. They come up here to seek a place of refuge, not finding it on the great river, where all their haunts are. If it had not been so hot at Mont-royal, they would be there already, and would have anticipated the French,—that place suiting them better than any other. Now that they believe you there, they speak of nothing else; and, when they see us, they have no other conversation. ‘ There,’ they say, ‘ is where we wish to obey God, and not here.’ I do not doubt, from their story, that what they saw there last year, on their way up here, has much assisted in moving their hearts; and I think that, if the affair [232] be well managed, in a few years the Savages will take their stand at Ville-Marie in much greater number than they are at Sillery; it cannot be soon enough for them and for us. For even

ment dans la misere où ils font: car ie n'ay point veu d'Algonquins si pauures & neceſſiteux, que ceux-là. Ce font d'ailleurs gens fort traitables.

[233] Voila deux eschantillons de lettres de nos Peres des Hurons, que i'ay rapportez, mot pour mot, qui nous font cognoistre que le deſſein de Mont-Real est de grande conſequence, pour la conuerſion de ces pays: les grandes esperances qu'on en a conceu par le paſſé, ne feront pas vaines, Dieu aidant, & pour moy ie crois qu'on n'en fçauroit tant conceuoir de bien qu'il y en a, & aura à l'aduenir.

though the Mataouachkariniens,²⁰ Onontchateronons, Kinonchepirinik, Weweskariniens, those of the Island, and others,—who speak the dialect of that region, and unite here in winter near the Hurons,—should go to Mont-Royal, we should still have, besides the Nepissiriniens, Archirigouans, Archouguets,—all the Algonquins, in general, from the lake of the Hurons, who are still in great number. It is for you, who are on the spot, to think of the means for attracting these peoples and preserving them.

“ Liberality, no doubt, is the best chain that one can apply to win their hearts, especially in the misery that they are in,—for I have not seen Algonquins so poor and necessitous as those yonder. They are, withal, very tractable people.”

[233] Such are two specimens of letters from our Fathers with the Hurons, which I have reported word for word,—which give us to understand that the project of Mont-Real is of great consequence for the conversion of these countries. The great hopes that have been conceived thereof, in the past, will not be vain, God helping; and, for my part, I believe one cannot conceive all the good there is in the enterprise, and will be in future.

[234] CHAPITRE XII.

DES COURSES DES HIROQUOIS, & DE LA CAPTIUITÉ
DU PERE IOGUES.

Il y a deux sortes d'Iroquois: les vns voisins des Hurons, & en pareil nombre qu'eux, ou mesme plus grand, ils s'appellent Sant8eronons. Autrefois les Hurons auoient le deffus, à present ceux-cy l'emportent, & pour le nombre & pour la force: les autres demeurent entre les trois Riuieres, & les Hiroquois d'en-haut, & s'appellent Agneronōs; il n'y a en ceux-cy que trois villages: faisant enuiron sept ou huict cens hommes d'armes, l'habitation des Hollandois est proche d'eux, ils y vont faire leur traictes sur tout d'arquebuses, ils en ont à present trois cens, & s'en feruent avec addresse & hardieffe. Ce font ceux-cy qui courēt sur nos Algonquins & Montagnets, & [235] guettēt les Hurons par tous les endroits de la Riuiere, les maffacrāts, les brulāts, & emportants leur Pelterie, qu'ils vont vendre aux Hollandois, pour auoir de la poudre & des Arquebuses, & puis rauager tout & se rendre maistres par tout: ce qui leur est assez facile, si la France ne nous donne secours. Car diuerxes maladies contagieuses, ayant consommé la plus grande partie des Montagnets & Algonquins, qui nous sont voisins, ils n'ont rien à craindre de ce costé là: & d'ailleurs les Hurons qui descendent, venants en traicté, & non en guerre, & n'ayants aucune Arquebuse, s'ils sont rencontrés, comme il arriue d'or-

[234] CHAPTER XII.

OF INCURSIONS BY THE HIROQUOIS, AND THE CAPTIVITY OF FATHER JOGUES.

HERE are two divisions of Iroquois,—the one, neighbors of the Hurons and equal to them in number, or even greater, are called Santweronons. Formerly, the Hurons had the upper hand; at present, these prevail, both in number and in strength. The others live between the three Rivers and the upper Hiroquois, and are called Agneronons.²¹ There are among these latter only three villages, comprising about seven or eight hundred men of arms. The settlement of the Dutch is near them;²² they go thither to carry on their trades, especially in arquebuses; they have at present three hundred of these, and use them with skill and boldness. These are the ones who make incursions upon our Algonquins and Montagnais, and [235] watch the Hurons at all places along the River,—slaughtering them, burning them, and carrying off their Peltry, which they go and sell to the Dutch, in order to have powder and Arquebuses, and then to ravage everything and become masters everywhere, which is fairly easy for them unless France gives us help. For, sundry contagious diseases having consumed the greater part of the Montagnais and Algonquins, who are neighbors to us, they have nothing to fear on that side; and, moreover, the Hurons who come down,—coming for trade, and not for war, and having not

dinaire, ils n'ont autre deffence que la fuite: & s'ils font pris, ils se laissent lier & maffacer comme des moutons. Les années precedentes, les Iroquois venoient en affez grosses troupes en certains tēps de l'Eſté, & laiffoient apres la Riuiere libre: mais cette année prefente ils ont changé de deſſein, & fe font diuifez en petites troupes de vingt, trente, cinquante, & de cent au plus, par tous les paſſages & endroits de la Riuiere, & quād vne bāde [236] s'en va, l'autre luy ſuccede. Ce ne font que petites troupes bien armees, qui partent fans cefſe, les vnes apres les autres du pays des Iroquois, pour occuper toute la grande Riuiere, & y drefſer par tout des embuſches, dont ils fortent à l'impourueu & fe iettent indifferemment fur les Montagnets, Algonquins, Hurōs, & François: on nous a eſcrit de France, que le deſſein des Hollādois eſt de faire tellemēt harceler les Frāçois par les Iroquois, qu'ils les cōtraignent de quitter & abandōner tout, & mesme la conuerſion des Sauuages. Je ne puis croire que ces Meſſieurs de Hollande, eſtant ſi vnis à la France, ayant cette malheureuſe pēfee: mais la pratique des Iroquois y eſtant ſi cōforme, ils doiuent y apporter remede en leur habitation, comme M. le Gouerneur a fait icy, empeschāt fouēt nos Sauuages d'aller tuēr des Hollandois, ce qui leur eſt tres-facile: autrement ils auront de la peine à fe purger, & fe mettre hors du tort. Or voicy le miserable ſuccez des courſes des Iroquois cette année.

Le 9. de May dernier, ſi toſt que les glaces furent parties de deffus la grande [237] Riuiere, huit Algonquins descendans de deuers les Hurons dans deux canots: tous chargez de pelterie, fe mirent à terre, vn matin à quatre lieuës des trois Riuieres, pour faire

one Arquebus,—if they are met, as usually happens, have no other defense than flight; and, if they are captured, they allow themselves to be bound and massacred like sheep. In former years, the Iroquois came in rather large bands at certain times in the Summer, and afterward left the River free: but, this present year, they have changed their plan, and have separated themselves into small bands of twenty, thirty, fifty, or a hundred at the most, along all the passages and places of the River; and when one band [236] goes away, another succeeds it. They are merely small troops well armed, which set out incessantly, one after the other, from the country of the Iroquois, in order to occupy the whole great River, and to lay ambushes along it everywhere; from these they issue unexpectedly, and fall indifferently upon the Montagnais, Algonquins, Hurons, and French. We have had letters from France that the design of the Dutch is to have the French harassed by the Iroquois, to such an extent that they may constrain them to give up and abandon everything,—even the conversion of the Savages. I cannot believe that those Gentlemen of Holland, being so united to France, have this wretched idea; but, the practice of the Iroquois being so consistent with it, they ought to apply to it a remedy in their settlement, as Monsieur the Governor has done here,—often preventing our Savages from going to kill the Dutch. That is very easy for them; otherwise, they will have difficulty in clearing themselves and in exculpating themselves from the wrong. Now here is the miserable result of the incursions of the Iroquois this year.

The 9th of last May, as soon as the ice was gone from the surface of the great [237] River, eight

vn peu de feu: il auoit gele assez fort toute la nuict, & auoient ramé pendant les tenebres, craignant la surprise de leur ennemis. A peine auoïet-ils esté demie heure à se rafraischir, que dix-neuf Iroquois sortent du bois, & se iettent sur eux, tuent deux hommes, & amenent les autres captifs, avec toute leur pelterie. Le Pere Buteux auoit passé par là, il n'y auoit que deux iours dans vn canot, accompagné de trois Hurons. C'est miracle comme il ne fut apperceu, & pris avec ses compagnons, les dix-neuf Iroquois n'estoient pas feuls, on en apperçoit d'autres à six ou sept lieuës au dessus, tirat vers le fort de Richelieu.

Vn mois apres qui fut le neuiefme de Iuin, vne autre bande de quarante fist son coup à Mont-Real, & aux enuirons, ils estoient en embuscade à demy-lieuë, au dessus de l'habitatiō du Mōt-Real dās l'Isle mesme à cent pas de la Riuiere, ils y auoient dressé vn petit fort dés leur arriuee, qui fut peu de iours auparauant [238] de là ils guettoient les Hurons sur la Riuiere, & les François du Mont-Real, sur terre, pour en surprendre quelques-vns à l'escar autour de l'habitation, tout leur reüssi à souhait: car le fusdit iour neuiefme de Iuin, ils apperceurent foixante Hurons descendans dans treize canots, sans Arquebuses, & sans armes: mais tous chargez de pelteries, qui venoient au Mont-Real, & dela aux trois Riuieres à leur traite: ils portoient les lettres de nos Peres des Hurons, & vne copie de leur Relation. Les quarante Hiroquois sortent du bois, se iettent dessus, les espouuentent de leurs Arquebuses, les mettent en fuite, en prennent vingt-trois prisōniers, avec leur canots, & la pelterie: le reste se sauue, & tasche de gagner l'habitation du

Algonquins, coming down from toward the Hurons in two canoes, all laden with peltry, landed one morning four leagues from the three Rivers, in order to make a little fire; it had frozen quite hard all night, and they had paddled during the darkness, fearing surprise from their enemies. Hardly had they been half an hour refreshing themselves, when nineteen Iroquois issue from the wood, and fall upon them, kill two men, and take the others captive, with all their peltry. Father Buteux had passed by there only two days before, in a canoe, accompanied by three Hurons. It is a miracle that he was not perceived and taken, with his companions. The nineteen Iroquois were not alone; others were seen six or seven leagues above, moving toward the fort of Richelieu.

A month later, which was the ninth of June, another band of forty made its attack at Mont-Real and the environs; they were in ambush half a league above the settlement of Mont-Real, on the Island itself, a hundred paces from the River. They had erected a little fort there at the time of their arrival, which was a few days before; [238] thence they were watching the Hurons on the River, and the French of Mont-Real on land, in order to surprise any of them who might be scattered about the settlement. Everything succeeded for them to their wish; for on the aforesaid day, the ninth of June, they perceived sixty Hurons coming down in thirteen canoes,—without Arquebuses and without arms, but all freighted with peltries,—who were coming to Mont-Real, and from there to the three Rivers, for their trade. They carried the letters of our Fathers with the Hurons, and a copy of their Relation. The

Mont-Real. Les Hiroquois ne s'arrestent pas là, ils baillent leur vingt-trois prisonniers, tous nuds à garder, a dix de leur camarades bien armez, & en envoient dix autres se ietter sur cinq François, qui trauailloient à vne charpente, à deux cents pas de l'habitation, tandis que les vingt qui restent, se presentent [239] devant le fort, & y donnent vne fausse attaque, par vne descharge de plus de cent coups d'arquebuses: ce qui donna loisir aux autres dix de surprendre nos cinq François, dont ils en affommerent trois, à qui ils escorcent la teste, & enleuent les cheuelles, & amenent les deux autres captifs, puis se vont reioindre à leur compagnons, & tous ensemble se rendent à leur fort, où les deux François furent liez & mis avec les Hurons captifs. Les Hiroquois passèrent la nuit à se resiouir de leur prise, & en confulter ce qu'ils feroient. Le matin venu, ils se rüet sur les prisonniers Hurons, & en affommerent treize, quasi fans choix, ils en referuent dix en vie, avec nos deux François, & puis s'en vont aux canots prendre des robes de Castor, fans nombre, & apres en auoir chargé tout ce qu'ils pouuoient, en laissent encor plus d'une trentaine sur la place, & passent ainsi la Riui[e]re, triomphans de ioye, & chargez de riches despouilles. Nos François de l'habitation les regardent trauerfer, sans y pouuoir apporter aucun remede. Huict ou dix iours après vn des deux François [240] prisonniers se sauua à la fuite, feignant à son hoste d'aller chercher du bois, pour faire la chaudiere, il rapporta que les Iroquois ne leur auoient fait aucun mal depuis leur prise, & ne les auoient tenus liez que deux iours, qu'ils leur signifioït qu'ils auoient desfa des François prisonniers, & que tous ensemble laboureroït la terre

forty Hiroquois issue from the wood, fall upon them, frighten them with their Arquebuses, put them to flight, and take twenty-three of them prisoners, with their canoes and the peltry; the rest escape, and strive to reach the settlement of Mont-Real. The Hiroquois do not stop there; they give their twenty-three prisoners, all naked, into the charge of ten of their comrades, well armed, and send ten others to fall upon five Frenchmen, who were working at some carpentry, two hundred paces from the settlement. Meanwhile the twenty who remain present themselves [239] before the fort, and make a false attack on it, with a discharge of more than a hundred arquebus shots; this gave leisure to the other ten to surprise our five Frenchmen. Three of these they beat to death,—scalping them, and carrying away their hair,—and take the two others captive; then they go to rejoin their companions, and all together betake themselves to their fort, where the two Frenchmen were bound, and put with the captive Hurons. The Hiroquois passed the night in rejoicing over their prize, and in consulting as to what they should do with it. Morning having come, they rush upon the Huron prisoners, and beat thirteen of them to death, almost without selection. They reserve ten of them alive, along with our two Frenchmen, and then go away to the canoes to get robes of Beaver without number; and after having loaded all that they could of these, they leave even more than thirty on the spot, and thus cross the River, triumphant with joy, and laden with rich spoils. Our French of the settlement see them cross, without being able to offer any remedy. Eight or ten days later, one of the two French [240] prisoners

en leur pays. Au reste en ces rencontres & attaques, il ne faut pas parler de sortir sur l'ennemy: car comme on ne fçait pas leur venuë, ny leur nombre, & qu'ils sont cachez dans les bois, où ils sont duits à la course bien autremēt que nos François, les sorties ne feruiroient qu'à souffrir de nouveaux massacres: car d'ordinaire vne petite partie attaque, & l'autre demeure en embuscade dans le gros du bois.

Ceux des Hurons qui se peurent sauver à la fuite, arriuerent fil à fil, à l'habitation du Mont-Real, partie sur le foir, partie le lendemain, tous nuds, & donnerent des nouvelles de leur funeste accident, apprenant aussi le nostre: on m'a escrit du Mont-Real, que les cinq François qui ont esté pris ou tuez: comme [241] s'ils eussent preueu leur mort, s'y disposoient par des actes signalez de vertu, & par la frequentation des Sacrements dont ils s'estoient approchez, peu de iours auparauant, & quelques-vns le iour mesme de leur prise.

Pendant que cette troupe de quarente, estoient à Mont-Real, & y faisoient ces rauages, vne autre de pareil nombre estoit dans le lac Sainct Pierre, au deffous du fort de Richelieu, & le douziesme de Iuin se vint cäper dans vn ancien fort, faict il y a quatre ans par les Iroquois, à trois ou quatre lieues des trois Riuieres, du coste mesme de l'habitation. Ils auoient avec eux trois ou quatre Hurons, pris l'an passé avec le Pere Iogues: entre lesquels estoient deux freres de ce grand Ioseph, [connu] par la Relation des Hurons & par sa vertu: tous deux s'eschaperent de la bande des Iroquois, & s'en vinrent sur le foir aux trois Riuieres, où de bonne fortune, ils trouuerent le

escaped by flight,—pretending to his host to go to fetch some wood, in order to prepare the kettle. He reported that the Iroquois had not done them any harm since their capture, and had kept them bound only two days; that they signified to them that they already had French prisoners, and that all together were tilling the soil in their country. For the rest, in these encounters and attacks, one must not speak of making a sally upon the enemy; for, as neither their coming nor their number is known, and as they are concealed in the woods,—where they are trained for running, very differently from our French,—the sallies would avail only to undergo new massacres; for usually a small party attacks, and the others remain in ambush in the thick of the woods.

Those of the Hurons who could escape by flight arrived in single file at the settlement of Mont-Real,—partly toward evening, partly the next day, and all naked,—and gave news of their disastrous accident, also learning ours. I have had letters from Mont-Real that the five Frenchmen who were captured or killed, as [241] if they had anticipated their death, were preparing themselves for it by notable acts of virtue, and by attendance at the Sacraments,—which they had approached a few days previously, and some, the very day of their capture.

While this band of forty were at Mont-Real, and were making these ravages there, another of like number was on lake Saint Pierre, below the fort of Richelieu; and on the twelfth of June they came to encamp in an old fort, made four years ago by the Iroquois, three or four leagues from the three Rivers, on the same side as the settlement. They had with them three or four Hurons, taken the year

Pere de Brebeuf, à qui ils raconterent force nouvelles. Que le P. Iogue[s] estoit encor en vie, que l'an passé apres sa prise, pouuant s'envuyr, il ne le voulut pas [242] faire, pour ne se separer pas des Hurons captifs, qu'apres le combat: il baptifa tous les prisonniers qui n'attendoït que la mort, & ne respriroient que le Ciel, que sur le champ le Pere & les deux François Cousture & René Goupil, receurent plusieurs coups de poing, & coups de baston: mais que le pire traictement qu'on leur fist, fut à la rencontre de deux cents cinquante Iroquois, qui retournoient de leur attaque de Richelieu, où ils perdirent cinq de leur gents, & plusieurs furent bleffez. On ne les lia pas pourtant par les chemins qu'à leur entrée dans le village, qu'on les mist tous en chemise & on leur fist plusieurs affronts & outrages, qu'on leur arracha la barbe, qu'on leur enleua les ongles, leur bruslant apres les bouts des doigts dans des calumets tous rouges de feu, qu'on couppa le poulce gauche au Pere Iogue[s], qu'on luy escrefa avec les dents, l'index de la main droitte, dont pourtant il se fert vn peu à prefent; qu'ils donnerent la vie à tous les Hurons, excepté à deux qui furent bruslez; que la petite Therefe Seminariste [243] des Vrsulines estoit fort recherchée en mariage, qu'elle auoit demeuré près de son oncle nommé Ioseph, qui est celuy qui s'estant eschappé, racontoit toutes ces nouvelles au Pere de Brebeuf, que René Goupil se promenant pres du village avec le Pere Logues, & priāt Dieu tous deux ensemble, fut assommé dvn coup de hache par vn Iroquois, qui venoit d'apprendre la mort de quelques-vns des siens tuez, au Fort de Richelieu, Que le

before with Father Jogues, among whom were two brothers of that great Joseph, known through the Relation of the Hurons, and by his own virtue. Both escaped from the band of the Iroquois, and came toward evening to the three Rivers, where by good fortune they found Father de Brebeuf, to whom they related plenty of news: that Father Jogues was still alive; that last year after his capture, though able to escape, he would not [242] do it, in order not to separate himself from the captive Hurons till after the combat; he baptized all the prisoners, who were expecting nothing but death, and longed only for Heaven. They said that immediately the Father and the two Frenchmen, Cousture and René Goupil,²³ received many blows with fists and clubs; but that the worst treatment which was dealt them was at their encounter with two hundred and fifty Iroquois, who were returning from their attack on Richelieu, where they lost five of their people, and several were wounded. Yet they were not bound while on the road, except at their entrance into the village, when they were all stripped to their shirts, and received many affronts and outrages,—their beards were plucked out, their nails were torn out, the tips of their fingers being afterward burned in calumets all red with fire. Father Jogues had his left thumb cut off, and they crushed with their teeth the index finger of his right hand, which nevertheless he uses a little at present. We were told they spared the lives of all the Hurons except two, who were burned; that the little Therese, the Seminarist [243] of the Ursulines, was much sought after in marriage; that she had lived near her uncle named Joseph, who is the one who, having escaped, was relating all these

Pere Iogue[s] voyant tomber René à ses pieds, se mist à genoux, & prefesta fa teste à l'Iroquois, qui se contenta d'en auoir tué vn, que Guillaume Coufture dans le combat ne voulut pas s'envuyr, ny fe separer d'avec le Pere, que le Pere a demeuré tout l'hyuer, en la cabane dvn Capitaine Iroquois, sans auoir esté donné à personne, apres la prise contre leur coustume; & qu'ainsi il leur est toufiours libre de le faire mourir, qu'il a passé l'hyuer avec vn feul capot rouge pour tout habit, ayant neantmoins liberté d'aller aux trois Villages, confoler & enseigner [244] les Hurons & les captifs, que les Iroquois ne l'entendoient pas volontiers parler de Dieu, que Coufture a eu le pied gelé de froid, que deux Hollandois dōt lvn estoit monté à cheual; estoient venus au village, où estoit le pere Iogues, & auoient tafché de le racheppter: mais que les Iroquois n'auoient voulu y entendre, qu'vn des Iroquois de cette bande auoit esté chargé d'vne grande lettre par le pere Iogues, pour nous donner; que les Iroquois parloient de les ramener: mais que luy ny les autres n'en croyoient rien.

Voicy ce que Ioseph racontoit de soy mesme: ie priois Dieu continuallement disoit-il, au Pere Brebeuf, mes doigts me feruoïēt de chappelet que ie parcourrois tous les iours, ie faisois mon examen, & confeffois mes pechez à Dieu, comme quand ie me confesse à vous autres, ie m'entretenois sans cesse avec Dieu, & luy parlois en mon cœur comme si nous eussions esté deux, qui eussent parlé ensemble, & ainsi ie ne m'ennuyois point, si quelquefois on me donnoit à faire festin, ie le faisois sans aucune ceremonie, [245] & les Iroquois me laissoient faire. Ie

tidings to Father de Brebeuf. He said that René Gou pil, walking near the village with Father Jogues,— both praying to God together,— was struck down with a blow of a hatchet by an Iroquois, who had just learned the death of some of his people, killed at the Fort of Richelieu; that Father Jogues, seeing René fall at his feet, fell on his knees and offered his head to the Iroquois, who was content with having killed one of them. Guillaume Cousture, in the combat, would not flee or separate himself from the Father; the latter abode all the winter in the cabin of an Iroquois Captain, without having been given to any one after the capture,— contrary to their custom,— and thus it is always free to them to kill him; he passed the winter with a single red cape for all his clothing. He had, nevertheless, liberty to go to the three Villages, to console and teach [244] the Hurons and the captives; the Iroquois did not willingly hear him speak of God. These Hurons said that Cousture had his foot frozen with cold; that two Hollanders, one of whom was mounted on horseback, had come to the village where father Jogues was, and had tried to ransom him, but that the Iroquois would not listen to it; that an Iroquois of that band had been charged with a long letter, by father Jogues, to give to us; that the Iroquois spoke of conducting them back, but that he and the others put no faith in it.

Here follows what Joseph related of himself: "I prayed to God continually," said he to Father Brebeuf; "my fingers served me for a rosary, which I rehearsed every day. I made my examination, and confessed my sins to God, as when I confess to you; I conversed incessantly with God, and spoke to him in my heart as if we had been two who had talked

connois bien que Dieu m'a sauué la vie: car ayant esté donné à des gêts qui n'auoient pas affez de moyens pour me sauuer la vie, donnant des prefents felon nostre coustume, il fist qu'ils ne m'accepterent pas, & que ie fus pour la seconde fois donné à vn autre qui auoit le moyen & la volonté de me deliurer de la mort. Si tost que ie penfois auoir peché, iallois trouuer le Pere Logues pour m'en confesser. Pour ce qui est du Pere, disoit-il, il fait ses prières tout ouuertement: mais pour nous il nous disoit que nous priaissions tous bas, que les Iroquois n'auoïēt pas encore de l'esprit. Le Pere, adioustoit-il, leur parle de Dieu: mais ils ne l'escoutent pas, il n'a qu'un petit liure de prières & Cousture l'autre, il adiousta encor qu'il auoit esté deux fois à l'habitation des Flamands, & son frere quatre fois, d'où il racontoit beaucoup de choses de leur traittes, maifons &c. Mais ce qu'il auoit remarqué sur tout, c'est que comme on luy eut donné à manger, & qu'il eut fait le signe de la Croix, vn Hollandois luy dist que cela [246] n'estoit pas bien: & en effect, dist-il, ils ne le font pas comme vous, ils petunent & boiuent sans cesse, i'attendois dit-il, au foir qu'ils allaffent prier Dieu ensemble, comme vous faictes: mais il n'y venoient point; voila ce que Ioseph raconte.

Reuenons à la bande de nos Iroquois d'où il s'estoit eschappé avec son frere, & vn autre troisiesme qui arriua peu apres, les Iroquois ne voyant plus les trois Hurons, & se doutants de ce qui estoit, qu'ils s'estoient retirez aux trois riuieres, creurēt estre descouverts & s'en retournerent en leur pays: mais en mesme temps d'autres leur succederent dans le mesme lac S. Pierre

together, and thus I was not weary. If sometimes they gave me wherewith to make a feast, I did so without any ceremony, [245] and the Iroquois let me do it. I know well that God has saved my life; for, having been given to people who had not sufficient means to save my life, by giving presents according to our custom,—he caused that they did not accept me, and that I was, for the second time, given to another, who had the means and the wish to deliver me from death. As soon as I thought I had sinned, I went to find Father Jogues in order to confess. As regards the Father," he said, " he offers his prayers quite openly; but as for us, he told us that we should pray quite low,—that the Iroquois had as yet no sense. The Father," he added, " speaks to them of God: but they do not listen to him; he has only one little book of prayers, and Cousture the other." He added withal, that he had been twice at the habitation of the Flemings, and his brother four times; whence he related many things of their trade, houses, etc. But what he had remarked above all was that, when they had given him to eat, and he had made the sign of the Cross, a Hollander said to him that that [246] was not well; " And, in fact," he said, " they do not do so, like you. They smoke and drink without ceasing. I was expecting," said he, " that in the evening they would go to pray to God together, as you do, but they did not come to that." That is what Joseph relates.

Let us return to the band of our Iroquois from which he had escaped with his brother, and a third who arrived shortly after. The Iroquois, no longer seeing the three Hurons, and suspecting what the matter was,—that they had withdrawn to the three

au deffus des trois riuieres: en forte que les Hurons qui s'estoient faueze à Mont real, & qui descēdoient aux 3. riuieres, furēt derechef rencōtrez & pourfuiuis: mais il pleust à Dieu les deliurer quoy qu'auc des peines infinies: car la plus part quittant leur canots, se ietterent dans les bois, & vinrēt tous nuds aux trois riuieres par des chemins effroyables: quelques autres Hurons captifs des années precedentes qui [247] estoient avec ces dernieres bandes d'Iroquois, s'eschapperent & vinrent aux trois riuieres, & confirmerent tout ce que leurs compagnons auoient dit, nommement qu'on parloit dans le pays, d'amener le Pere Iogues, & le rendre aux François: mais comme on cognoist la perfidie des Iroquois, personne n'en croyoit rien. Monsieur le Gouuerneur pourtant qui souhaittoit la deliurance du Pere, & la paix, si elle estoit raisonnabille, equippa quatre chaloupes, & s'en alla preparé pour la guerre ou la paix, aux trois riuieres; & de là au Fort de Richelieu pour voir si les Iroquois se prefenteroient ou fur la riuiere ou devant les habitations: mais rien ne parut, si tost qu'ils apperceuoient les chaloupes, ils entroient plus auant dans les bois, & les chaloupes passées, ils retournoient fur le bord de l'eau, guettoient les Algonquins & Hurons. Monsieur le Gouuerneur mettoit souuent pied à terre pour remarquer leur trace, & voir s'il en rencontreroit quelque troupe dans leurs Forts accoustumez, pour les y attaquer. A deux lieues au deffus de Riche-lieu, [248] il trouua vn chemin fait de nouveau dās le bois qui tenoit enuiron deux lieuës, par où les Iroquois trauersoient & couppoient vne pointe de terre pour venir de leur riuiere dans celle.

rivers,—believed they were discovered, and returned to their country. But, at the same time, others succeeded them in the same lake of St. Pierre, above the three rivers; so that the Hurons who had escaped to Mont real, and who were coming down to the 3 rivers, were again met and pursued. But it pleased God to deliver them, though with infinite hardships; for most of them, leaving their canoes, rushed into the woods and came all naked to the three rivers, by frightful roads. Some other Hurons, captives of former years, who [247] were with these latter bands of Iroquois, escaped and came to the three rivers, and confirmed all that their companions had said,—especially that there was talk in the country of bringing hither Father Jogues and restoring him to the French; but, as the treachery of the Iroquois is known, no one believed a word of it. Monsieur the Governor, however, who desired the Father's deliverance, and peace if it were reasonable, equipped four shallopss and went, prepared for war or peace, to the three rivers, and thence to the Fort of Richelieu, in order to see if the Iroquois would present themselves on the river or before the habitations. But nothing appeared; as soon as they perceived the shallopss, they entered further within the woods; and, the shallopss having passed, they returned to the edge of the water, and kept watch on the Algonquins and Hurons. Monsieur the Governor often landed, in order to examine their trail, and to see if he might encounter some band of them in their customary Forts, in order to attack them there. Two leagues above Riche-lieu [248] he found a road newly made in the woods, which extended about two leagues, whereby the Iroquois traversed and cut off a point of land in

de S. Laurens, portants leur canots & bagage sur leurs espaules, & ne point paffer deuant le Fort de Riche-lieu. Si Monsieur le Gouuerneur eust eu les foldats qu'il esperoit de France, il eust sans doute donné iusques dedans le pays des Iroquois, avec 200. ou 300. Algonquins & Montagnets qui s'offroient à luy faire compagnie, & ie croy que c'eust esté avec vn tres bon effect, & qu'il eust cōtrainct ces Barbares orgueilleux à vne paix honneste, ou les eust entiere-ment domitez. Il ne faut pas que ce que i'ay dit cy-deffus, donne de la terreur extraordinaire: quand les Iroquois ont rencontré de la resistance, ils ont lasché le pied aussi tost, ou pluoft que les autres. Les Algonquins estant en nombre raifonnable les ont faict souuent trembler & fuyr. Reuenons à leurs courses de cette année, nonobstant lesquelles les Algonquins ne laissoient pas d'aller à la chasse, [249] ils ne peu-uent se paffer de ces exercices sans mourir de faim, la terre ne leur dōne pas encore assez, il vaut autant, disent-ils, mourir de la main ou du fer des Iroquois, que d'vne cruelle faim. Le 30. Iuillet fept ieunes Algonquins allerent à la chasse vers Mont-real, ils estoient quasi tous Chrestiens, ils rencontrerent deux canots Iroquois, lvn desquels, où il y auoit douze hommes, courut incontinent sur eux: ces bons ieunes hommes ne s'espouuanterent point; le Pere le Ieune leur auoit dit en partant, si vous fuyez la mort, vous la trouuerez, si vous la cherchez, elle vous fuyra: re-commandez-vous à Dieu si vous rencontrés les enne-mis: ils se feruent de ce conseil, ils prient Dieu fer-uement en leur cœur, & nagent droit tant qu'ils peurent vers les Iroquois qui deschargent sur eux, dix

order to come from their river into that of St. Lawrence, bearing their canoes and baggage on their shoulders, and not to pass before the Fort of Richelieu. If Monsieur the Governor had had the soldiers for whom he was hoping from France, he would no doubt have proceeded even into the country of the Iroquois, with 200 or 300 Algonquins and Montagnais who offered themselves to keep him company; and I believe that this would have produced a very good effect, and that he would have constrained those proud Barbarians to an honest peace, or have entirely subdued them. What I have said herein above, need not give extraordinary terror; when the Iroquois have encountered resistance, they have given way as soon as, or sooner than, the others. The Algonquins, being in reasonable number, have often made them tremble and flee. Let us return to their incursions of this year, notwithstanding which the Algonquins failed not to go to the chase; [249] they cannot forego that exercise without dying from hunger. The land does not yet yield enough for them; "As well," they say, "die by the hand, or by the iron of the Iroquois, as of a cruel hunger." The 30th of July, seven young Algonquins went to the chase toward Mont-real,—they were nearly all Christians; they encountered two Iroquois canoes, one of which, in which there were twelve men, ran straightway upon them. These good young men were not frightened; Father le Jeune had said to them on leaving: "If you flee death, you will find it; if you seek it, it will flee from you. Commend yourselves to God, if you meet the enemy." They observe this counsel,—they pray to God fervently in their hearts, and paddle with all their might straight toward the Iro-

ou douze coups d'arquebuze, fans autre effect que de percer vn canot & bleffer vn Algonquin par le pied; les Algonquins s'aduancent tousiours & deschargent deux ou trois arquebuses qu'ils auoient, & renuersent deux Iroquois bleffez à mort dans leur cannot, & les [250] contraignent de se mettre tous à terre, & de se retirer, si ces Jeunes Algonquins eussent eu de la pouldre pour continuer & pourfuiure dauantage, ils eussent tué la pluspart de la bande, mais nous auons tousiours eu peur d'armer trop les Sauuages; pleust à Dieu que les Holandois eussent fait le mesme, & ne nous eussent pas forcez à donner des armes mesmes à nos Chrestiens: car iusques à present on n'en a traité qu'à ceux-là.

Le 15. d'Aoust vingt Algonquins partirent des trois riuières, pour aller à la chasse vers Richelieu, estant dans le lac de S. Pierre, à sept ou huict lieuës de l'habitation, à l'emboucheure d'une riuiere appellée fainct Francois, ils se diuiferent en deux bandes pour chasser mieux, l'une qui estoit composée de douze, rencontre incontinent vingt Iroquois bien armés, les voila aux prises, premierement avec les arquebuses, les Iroquois en auoient au double, puis avec l'espée, enfin avec le cousteau: quelques-vns de part & d'autre sont tuez, les Algonquins se voyants plus foibles, prennent la fuite: trois avec vn Huron qui se [251] trouua en leur compagnie, sont faits prisonniers, ils en bruslerent vn, Dieu fist la grace à 2. autres qui estoient Chrestiens de s'eschapper, ils nous rapporterent que les Iroquois estoient quasi tous bleffez, & quelques vns à mort, à mesme temps que cela se passoit dans le lac de S. Pierre, il y auoit 2. autres

quois, who discharge upon them ten or twelve arquebus shots, without other effect than to pierce one canoe and to wound one Algonquin in the foot. The Algonquins continually advance, and discharge two or three arquebuses that they had; they prostrate two Iroquois, wounded to death in their canoe, and [250] constrain them all to go ashore and retreat. If these Young Algonquins had had powder to continue and pursue further, they would have killed most of the band; but we have always been afraid to arm the Savages too much. Would to God that the Hollanders had done the same, and had not compelled us to give arms even to our Christians,—for hitherto, these have been traded only to the latter.

The 15th of August, twenty Algonquins left the three rivers in order to go to the chase toward Richelieu. When in the lake of St. Pierre, seven or eight leagues from the settlement, at the mouth of a river called saint François, they separated themselves into two bands, in order to hunt better. The one, which was composed of twelve, straightway encounters twenty Iroquois, well armed; then they were in close conflict,—first with the arquebuses, of which the Iroquois had twice as many, then with the javelin, finally with the knife. Some on both sides were killed; the Algonquins, seeing themselves weaker, took flight; three, with a Huron who [251] happened to be in their company, were made prisoners. They burned one of these; God granted the favor to 2 others, who were Christians, to escape. They reported to us that the Iroquois were nearly all wounded, and some, to death. At the same time when that was occurring in the lake of St. Pierre, there were 2 other bands of Iroquois, who were

troupes d'Iroquois qui rodoyent autour du Fort de Riche-lieu ils auoient avec eux vn Huron captif, mais Iroquois d'affection, celuy cy fe mist feul dās vn canot, & s'aduança vers le Fort, & demanda à parler: on le reçoit, on le fait entrer, on luy demāde qui il est & ce qui l'ameine, il respond qu'il est Iroquois, & qu'il veut traitter de paix pour luy & pour ses compagnons, il prefente quelques castors à cet effect: on luy demande s'il a nouuelle du Pere Iogues, il tire vne lettre dé sa part & la prefente, puis demande à s'en retourner, on luy dit que la lettre s'addresse à Mr. le Gouuern. qui est à Kebec, ou aux 3. riuieres, & qu'il faut qu'il attēde respōce, il demāde qu'ō tire vn coup de canō, ce qu'ō fist & incōtinēt ses camarades paroissent en 3. ou 4. canots: ils nagent toufiours pour [252] venir vers le Fort, on leur crie qu'ils s'arrestēt par trois ou quatre fois; à quoy n'obeyfiant point, on tire sur eux: ce qui les contraignit de se mettre à terre, & s'enfuyr dans les bois abandonnans leur canots & bagage, on ne fçait point s'ils ont esté tués ou bleffés.

Peu de iours apres, vne troupe d'enuiron 100. Iroquois parut au mesme lieu dans vnze grāds canots, ils auoient passé au deffus Mont-real, y estoient demeurez plusieurs iours en embusches, s'estoient prefentez devant l'habitation, & soubs couleur de quelque signe de paix, auoient tasché d'attirer près d'eux quelques Algonquins de la nation d'Iroquet, qu'on auoit enuoyé parlementer de loing, sur lesquels ils deschargerent en trahison plus de cent coups d'arquebuse: mais graces à Dieu fans effect, ils estoient depuis descendus à Richelieu où se voyans descouverts, ils se reti-

prowling about the Fort of Riche-lieu; they had with them a captive Huron, but an Iroquois by affection. The latter took his place alone in a canoe, and advanced toward the Fort, and requested to speak; they receive him,—they have him enter, they ask him who he is, and what brings him. He answers that he is an Iroquois, and that he wishes to treat of peace for himself and for his companions; he presents some beavers with this object. They ask him if he has news of Father Jogues; he draws forth a letter from him and presents it, then asks to return. They tell him that the letter is addressed to Monsieur the Governor, who is at Kebec or at the 3 rivers, and that he must wait for an answer; he requests that they fire a cannon shot, which is done, and straightway his comrades appear in 3 or 4 canoes. They paddle steadily, in order to [252] come toward the Fort; they are hailed to stop, three or four times,—which not obeying, they are fired upon; that constrained them to go ashore, and flee into the woods, abandoning their canoes and baggage; it is not known whether they were wounded or killed.

Not many days later, a band of about 100 Iroquois appeared at the same place, in eleven great canoes; they had crossed above Mont-real, had remained there several days in ambush, and had presented themselves before the settlement. There, under pretext of some sign of peace, they had essayed to attract near them some Algonquins of the Iroquet nation, who had been sent to parley at a distance, upon whom they treacherously discharged more than a hundred arquebus shots,—but, thanks to God, without effect. They had afterward come down to Richelieu, where, seeing themselves discovered,

rerent. Voicy la coppie de la lettre du Pere Iogues eſcritte des Iroquois, que ce Huron dont i'ay parlé, apporta & dōna à Monsieur de Champ-flour: elle s'ad-drefſe à Monsieur le Gouuerneur, [253] c'eſt vn grand dommage que les trois autres qu'il nous eſcriuoient auparauant ont eſtē perduës.

Monsieur, voicy la 4. que i'eſcris depuis que ie suis aux Iroquois. Le temps & le papier me manquent, pour repeter icy ce que ie vous ay defia mandé tout au long, Couſture & moy viuons encor. Henry (c'eſt vn de ces deux ieunes hommes qui furent pris à Mont-real) fut amené la veille de fainte Iean, il ne fut pas chargé de coups de baſton à l'entrée du vil-lage comme nous, ny n'a point eu les doigts couppez cōme nous; il vit & tous les Hurōs amenez avec luy dans le pays; foyez fur vos gardes par tout, touſiours nouuelles troupes partent, & faut fe perſuader que iusques dās l'Automne, la riuiere n'eſt fans ennemis, il y a icy pres de trois cents arquebuses, ſept cent Iroquois: ils font adroits à les manier, ils peuuent arriuer aux trois riuieres par diuers fleuues, le Fort de Richelieu leur donne vn peu plus de peine, mais ne les empesche pas tout à fait. Les Iroquois difent que fi ceux qui ont pris & tué les François à Mont-real, [254] euffent ſceu ce que vous auez fait en reti-rant le Sokokiois que vous auez deliuré des mains des Algonquins, ils n'euffent pas fait cela, ils estoient partis au milieu de l'hyuer, & deuant que la nouuelle en vint: Neantmoins tout fraischement il eſt party vne troupe, & l'homme de Mathurin (le Pere Bre-beuf le cognoiſt bien) y eſt, & conduit la bande comme à noſtre priſe de l'an paſſé. Cette troupe deſire &

they retreated. Here follows a copy of the letter from Father Jogues, written from the Iroquois, which that Huron of whom I have spoken, brought and gave to Monsieur de Champ-flour: it is addressed to Monsieur the Governor. [253] It is a great pity that three others, which he wrote to us previously, have been lost.

"Monsieur, here is the 4th that I have written since I am with the Iroquois. Time and paper fail me to repeat here what I have already conveyed to you at great length. Cousture and I are still living. Henry (one of those two young men who were taken at Mont-real) was brought here the eve of saint John's day. He was not loaded with blows from clubs at the entrance to the village, like us, nor has he had his fingers cut, like us; he lives, and all the Hurons brought with him into the country. Be on your guard everywhere; new bands are always leaving, and we must persuade ourselves that, until the Autumn, the river is not without enemies. There are here nearly three hundred arquebuses, and seven hundred Iroquois; they are skilled in handling them. They can arrive at the three rivers by various streams; the Fort of Richelieu gives them a little more trouble, but does not hinder them altogether. The Iroquois say that if those who took and killed the French at Mont-real [254] had known what you have done,—in redeeming the Sokokiois whom you delivered from the hands of the Algonquins,—they would not have done that; they had started in the midst of the winter, and before the news of it came. Nevertheless, quite recently there has departed a band, and the man of Mathurin (Father Brebeuf knows him well) is in it, and leads the band, as at

a dessein de prendre des François, aussi bien que des Algonquins, que nostre consideration n'empesche de faire ce qui est à la gloire de Dieu. Le dessein des Iroquois autant que ie peux voir, est de prendre s'ils peuuent tous les Hurons, & ayant mis à mort les plus considerables, & vne bonne partie des autres, ne faire des deux qu'un feul peuple & vne feule terre. I'ay vne grande compaffion de ces pauures gents, dont plusieurs font Chrestiens, les autres Catecumenes, & disposez au baptesme: quand est-ce qu'on apportera remede à ces mal-heurs? quand ils feront tous pris? I'ay receu plusieurs lettres des Hurons [255] avec la Relation prise auprés de Mont-real. Les Hollandois nous ont voulu retirer: mais en vain: ils tachent de le faire encor à present, mais ce sera encor comme ie croy avec la mesme issuë. Ie me confirme de plus en plus à demeurer icy tant qu'il plaira à Nostre Seigneur, & ne m'en aller point, quand mesme l'occasion s'en presenteroit. Ma presence confole les François Hurons & Algonquins. I'ay baptisé plus de soixante personnes, plusieurs desquels sont arriuez au Ciel. C'est la mon vniue consolation & la volonté de Dieu, à laquelle tres volontiers ie conioict la mienne. Ie vous supplie de recommander qu'on fasse des prières, & qu'on dise des messes pour nous, & sur tout pour celuy qui desire estre à iamais.

MONSIEVR,

Vostre tres-humble seruiteur Ifaac
Iogues de la Compagnie de
IESVS.

Du village des Iroquois le 30.

Iuin 1643.

our capture last year. This troop desires and purposes to take some French, as well as Algonquins. Let not regard for us prevent from doing that which is to the glory of God. The design of the Iroquois, as far as I can see, is to take, if they can, all the Hurons; and, having put to death the most considerable ones and a good part of the others, to make of them both but one people and only one land. I have a great compassion for these poor people, several of whom are Christians,—the others Catechumens, and ready for baptism; when shall a remedy be applied to these misfortunes? when they shall all be taken? I have received several letters from the Hurons, [255] with the Relation taken near Mont-real.²⁴ The Dutch have tried to ransom us, but in vain; they are still endeavoring to do so at present, but it will again be, as I believe, with the same result. I become more and more resolved to dwell here as long as it shall please Our Lord, and not to go away, even though an opportunity should present itself. My presence consoles the French, the Hurons, and the Algonquins. I have baptized more than sixty persons, several of whom have arrived in Heaven. That is my single consolation, and the will of God, to which very gladly I unite my own. I beg you to recommend that prayers be said, and that masses be offered for us, and above all for the one who desires to be forever,

MONSIEUR,

Your very humble servant, Isaac
Jogues, of the Society of
JESUS.

“ From the village of the Iroquois, the 30th
of June, 1643.”

[256] Cette lettre a plus de fuc que de parolles, la tiffure en est excellente quoy que la main qui en a formé les characteres, soit toute dechirée, elle est composée d'vn stile plus sublime que celuy qui fort des plus pompeuses écoles de la Rhetorique: mais pour mieux cognoistre les richeffes de celuy qui la tracées, il en faut considerer la pauureté. Quelques Hurons faits prisonniers avec ce bon Pere, s'estans fauués ce printemps dernier des mains des Iroquois, nous ont fait conceuoir la riche liberté de ce pauure captif, & nous voulans depeindre les baffeſſes où les hommes l'ont ietté, nous ont donné vne belle idée de fes grandeurs. Les Iroquois l'ayant pris le 2. iour d'Aoust 1642. le traſnerent en leur pays avec des cris & des huées de Demons, qui emportent leur proye, il fut falué de cent bastonnades à l'entrée de la Bourgade, où il fut premierement conduit: il n'y eut fils de bonne mere qui ne iettaſt la patte ou la griffe fur cette pauure victime: les vns le frappoient à grands coups de cordes, d'autres à coups de bastons, les vns luy tiroient & [257] emportoient les cheueux de la teste, les autres par derisiō luy arrachoient le poil de la barbe: vne femme, ou plutoſt vne Megere, luy prend le bras & luy coupe, ou plutoſt luy fcie avec vn couſteau, le poulce de la main gauche: elle fait vn cerne & s'en va rechercher la iointure, avec moins d'industrie: mais avec plus de cruaute qu'vn boucher n'en exerçoit fur vne beſte morte: bref elle luy defcharne & enleue tout le gros du poulce, vn autre luy mord vn des doigts de la main droite, offence l'os, & rend ce pauure doigt perclus & inutil, d'autres luy arrachent les ongles, puis mettent du feu fur l'extremité de ces pauures doigts, despouillés, pour rendre

[256] This letter contains more substance than words; its construction is excellent, although the hand which formed its characters is all torn; it is composed in a style more sublime than that which proceeds from the most pompous schools of Rhetoric; but in order better to understand the riches of him who traced it, one must consider his poverty. Some Hurons, made prisoners with this good Father, having escaped this last spring from the hands of the Iroquois, have given us an idea of the rich liberty of this poor captive; and, wishing to depict to us the abasement into which men have thrown him, have given us a noble idea of his grandeur. The Iroquois, having taken him the 2nd day of August, 1642, dragged him into their country, with the shouts and hootings of Demons who carry off their prey. He was greeted with a hundred beatings at the entrance to the Village where he was first conducted; there was no good mother's son who did not fling his paw or claw on this poor victim,—some struck him with heavy blows of cords, others with blows of sticks; some pulled and [257] carried away the hair of his head; others, in derision, tore out the hair of his beard. A woman, or rather a Megera, takes his arm and cuts off, or rather saws off, with a knife the thumb of his left hand; she cuts a gash, and goes in quest of the joint, with less skill, but with more cruelty than a butcher exercises upon a dead beast; in short, she lacerates and removes the whole mass of the thumb. Another bites one of the fingers of his right hand, injures the bone, and renders that poor finger crippled and useless; others tear out his nails, then put fire on the end of those poor fingers,—laid bare, in order to render the martyrdom more keenly

le martyre plus sensible. A tous ces maux le pauure Pere n'euft point d'autre Medecin, ny d'autre Chirurgien, que la patience, point d'autre vnguent que la douleur, point d'autre enuellope que l'air, qui enuironnoit ses playes: ce n'est pas tout, ces Barbares luy arrachent sa soutane, ils le despoüillët, & pour couurir sa nudité, luy iettent vn bout d'vne vieille peau, chargée de faleté & de puanteur, il s'en couure la moitié [258] du corps, il a les pieds & les iambes nuës, les bras nuds, la teste nuë: il a pour maison des écorces, la terre est son lit, & son matelas; le bout d'vne peau ou d'un capot qui luy fert de robe, pêdant le iour, luy fert encor de couverture pendant la nuict; son viure n'est pour l'ordinaire cōposé que d'un peu de farine de bled d'Inde boüillie dàs l'eau fans sel; ses oreilles sôt battuës de mille gaufferies, de mille brocards, & de mille iniures, que ces Barbares vomissent contre les François, & cõtre les Sauuages Chrestiens, & contre nos alliez. Prens courage, mon nepueu, luy dira vn Capitaine, en se gauffant, ne t'afflige point, tu verras biẽ tost icy quelques-vns de tes freres, qui te viendront tenir compagnie. Nos guerriers ont enuie de manger de la chair des François, tu en pourras gouster avec nous: voila comme on nous a depeint ce Martyr viuant, ce Cōfesseur souffrant, cét homme riche dàs l'extreme pauureté, ioyeux & content dans le pays des douleurs, & de la tristesse: en vn mot ce Iefuite vestu à la Sauuage, ou plutoft à la sainct Iean Baptif[t]e: ruminons ie vous prie ces paroles: [259] *Que nostre consideration (dit-il) n'empesche point de faire ce qui est a la gloire de Dieu.* C'est à dire, n'ayez point d'egard à ma vie, regardez moy, comme vn hōme

felt. For all these pains, the poor Father had no other Physician or other Surgeon than patience; no other salve than pain, no other cover than the air which surrounded his wounds. This is not all,—those Barbarians tear off his cassock; they strip him, and, to cover his nakedness, throw at him a bit of an old skin, charged with filth and stench. He covers half [258] of his body with it; he has his feet and his legs bare, his arms bare, his head bare. He has for house some pieces of bark; the earth is his bed and his mattress; a fragment of skin, or of a cape, which serves him as robe during the day, still serves him as cover during the night. His living, as a rule, is composed only of a little meal of Indian corn, boiled in water without salt. His ears are assailed with a thousand jeers, a thousand taunts, and a thousand insults,—which those Barbarians vomit against the French, against the Christian Savages, and against our allies. “Take courage, my nephew,” a Captain will say to him, jeering; “be not grieved, thou wilt soon see some of thy brothers here, who will come to keep thee company. Our warriors desire to eat of the flesh of the French,—thou wilt be able to taste it with us.” Behold how they have depicted to us this living Martyr, this suffering Confessor, this man rich in extreme poverty, joyful and contented in the land of pains and sadness,—in a word, this Jesuit clothed like a Savage, or rather like saint John the Baptist. Let us meditate, I beg you, upon these words: [259] *Let not regard for us (he says) prevent from doing that which is to the glory of God.* That is to say, “Have not regard for my life; regard me as a man already dead. I know well that if you illtreat the Iroquois, I am murdered,—I no longer account myself among

desia mort: ie fçay bien que si vous traitez mal les Iroquois, ie suis maffacré, ie ne me conte plus entre les viuans; ma vie est à Dieu, faites tout ce que vous iugerez de plus à propos, pour sa gloire. Que Iefus-Christ est puissant däs vn bon cœur! sa bonté ne se laisse pas vaincre, elle fait gloire de triompher dans le plus grand abandon. *Ie me confirme de plus en plus* (adiouste-il) *à demeurer ici, tant qu'il plaira à nostre Seigneur, & à ne m'en point aller, quand mesme l'occasion s'en presenteroit:* Que cette generosité est agreable à Dieu! cét homme dont tous les fens n'ont que des obiets de douleur, dit qu'il ne se faueroit pas quand il le pourroit faire. *Ma presence* (pourfuit-il) *console les François, les Hurons & les Algonquins.* Il y a deux François captifs avec ce bon Pere, quantité de Hurons, & quantité d'Algonquins, dont quelques-vns font Chrestiens, & les autres ont enuie de l'estre: voudriez-vous bien que ce [260] cœur plein de feu, que ce Pasteur plein d'amour abandonnaſt ses oüailles: certes il n'est point larron, ny mercenaire: pour commettre vne si grande perfidie, encore que ces paroles nous ayent tiré les larmes des yeux, elles n'ont pas laiffé d'augmenter la ioye de nostre cœur: il y en a qui luy porte plus d'enuie que de compaffion, quitter les creatures pour Dieu, ce n'est pas vn mauuais change. *I'ay Baptisé plus de soixante personnes.* Nous croyons que ce font des Hurons, & des Algonquins ses concaptifs, & peut-estre encore quelques petits enfans Iroquois mourans, qui prient Dieu dans les cieux, pour leurs parens, *c'est là mon vniue consolation, & la volonté de Dieu, à laquelle tres volontiers ie conioints la mienne.* Voicy de riches paroles! mais encore qui pourroit confoler ce pauure Pere, finon

the living. My life is God's; do all that you shall judge most suitable for his glory." How powerful is Jesus Christ in a pious heart! His goodness does not allow itself to be vanquished, it makes a glory of triumphing in the greatest desolation. *I become more and more resolved* (he adds) *to dwell here as long as it shall please our Lord, and not to go away, even though the opportunity should present itself.* How agreeable is such generosity to God! This man, all whose senses have nothing but objects of pain, says that he would not escape though he could do so. *My presence* (he continues) *conssoles the French, the Hurons, and the Algonquins.* There are two captive Frenchmen with this good Father, many Hurons, and many Algonquins,—some of whom are Christians, and the others desire to be: would you, indeed, that this [260] heart full of fire, that this Pastor full of love, should abandon his sheep? Surely he is not a thief or hireling, to commit so great a treachery. Although these words have drawn the tears from our eyes, they have not failed to augment the joy of our hearts: there is one of us who feels toward him more envy than compassion; to give up creatures for God, is not a bad exchange. *I have Baptized more than sixty persons.* We suppose that these are Hurons and Algonquins, his fellow captives; and perhaps further, some little Iroquois children, dying, who pray to God in the heavens for their parents,—*that is my single consolation, and the will of God, to which very gladly I unite my own.* These are glorious words! But moreover, who could console this poor Father, if not the one who alone is left for him, and whom the whole Universe cannot ravish from him! The two Frenchmen who are with the Father give us astonishment,—that one, espe-

celuy qui luy est resté seul, & que tout l'Vniers ne luy fçauroit rauir! Les deux François qui font avec le Pere, nous donnent de l'estonnement, celuy notamment qui se nomme Guillaume Cousture: ce ieune homme se pouuoit sauuer: mais la pensee luy en estant venuë, non, dit-il, ie [261] veux mourir avec le Pere, ie ne le fçaurois abandonner, ie souffriray volontiers le feu & la rage de ces tygres, pour l'amour de Iefus-Chrift, en la compagnie de mon bon Pere, c'est parler en homme vrayement fidelle, aussi ne s'estoit-il pas ietté dans ces dangers, pour aucune consideration temporelle. La lettre porte qu'il estoit party des Iroquois, vne troupe conduite par l'homme de Mathurin, c'est à dire par vn Huron pris des Iroquois, & qui a perdu l'affection de son pays, & de ses compatriotes, ausquels il fait la guerre maintenant, comme il fçait les endroits où ils doiüët passer, il les va attendre & surprendre au paſſage, ce fut ce miferable renié, qui deffit les Hurons, avec lesquels le Pere se rencontra, on l'appelle l'homme de Mathurin, pour ce qu'il ramena des Hurons, devant qu'il fut pris des Iroquois, vn braue ieune homme qui portoit ce nom, lequel apres s'estre bien comporté avec nos Peres, en ce bout du monde, est repassé en France, pour se donner à Dieu, dans le faint Ordre des Reuerends Peres Capucins, où il à fait profession.

[262] Au reste cette lettre estoit escrité partie en François, partie en Latin partie en langue Sauuage, afin que si elle tomboit entre les mains de quelque autre, que de celuy auquel elle s'adreſſoit, il ne pût aisément descouvrir les bons aduis que le Pere nous donne.

Monsieur le Gouverneur qui estoit aux trois Ri-

cially, who is named Guillaume Cousture. This young man was able to escape; but the thought of it having come to him,—“No,” he says, “I [261] wish to die with the Father; I cannot forsake him; I will gladly suffer the fire and the rage of these tigers, for the love of Jesus Christ, in the company of my good Father.” That is speaking like a truly faithful man, as, indeed, he had not thrown himself into these dangers for any temporal consideration. The letter states that there had started from the Iroquois a band led by the man of Mathurin,—that is to say, by a Huron taken by the Iroquois, who has lost affection for his country and his fellow countrymen, on whom he now makes war. As he knows the places where they are to pass, he goes to await and surprise them at the passage; it was this miserable renegade who defeated the Hurons with whom the Father happened to be. They call him “the man of Mathurin,” because he brought back from the Hurons, before he was taken by the Iroquois, a worthy young man who bore that name; who, after having well conducted himself with our Fathers in this end of the world, crossed back to France, in order to give himself to God in the holy Order of the Reverend Capuchin Fathers, wherein he has made profession.

[262] Furthermore, this letter was written partly in French, partly in Latin, partly in the Savage tongue, so that if it fell into the hands of some one else than the one to whom it was addressed, he could not easily discover the good counsel which the Father gives us.

Monsieur the Governor, who was at the three Rivers, made answer to the letter of Father Jogues; I wrote to him also, quite at length, and sent Father

uières, fist respounce à la lettre du Pere Iogues, ie luy escriuis aussi bien au long, & enuoyay le Pere Brebeuf à Richelieu, pour conferer avec ce Huron sur son retour aux Iroquois: mais le pauure homme nous mist en vne nouuelle peine bien grande: car craignant que les Iroquois dans le pays ne le priffent pour espion, & pour auoir quelque intelligence avec nous, il declara tout net, qu'il ne retourneroit plus aux Iroquois: mais aux Hurons: & n'y eust moyen de luy persuader autre chose: si bien que nous demeurafmes priuez de cette consolation; & le Pere Iogues encore plus que nous n'ayant aucune responce, ny nouuelle de nostre pays, & peut-estre en danger [263] d'estre mis à mort, sur le soupçon que les Barbares auront, qu'on aura fait quelque mal au Huron captif, qui estoit de leur bande. L'espere pourtant que nostre bon Dieu qui l'a conférue iusques icy, continuera ses misericordes, & se seruira de la vertu de ce Pere, pour le salut de ces peuples, & pour quelque bon effect, que sa diuine prouidence cognoist.

Brebeuf to Richelieu in order to confer with that Huron about his return to the Iroquois. But the poor man placed us in a new difficulty, a very great one,—for, fearing lest the Iroquois in the country should take him for a spy, and for having some intelligence with us, he declared very plainly that he would return no more to the Iroquois, but to the Hurons; and there was no way of persuading him to anything else. Consequently, we remained deprived of that consolation, and Father Jogues still more than we,—having no answer or news from our country, and perhaps in danger [263] of being put to death upon the suspicion which the Barbarians will have, that some harm may have been done to the captive Huron who was of their band. I hope, however, that our good God, who has preserved him hitherto, will continue his mercies, and will employ this Father's virtue for the salvation of these peoples, and for some good result which his divine providence knows.

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NOTES TO VOL. XXIV

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 43).—Cf. the two prayers in Montagnais given by Le Jeune in vol. vii., pp. 152–157. See also Trumbull's valuable contribution to Algonkin comparative grammar, “Notes on Forty Versions of the Lord's Prayer in Algonkin Languages,” *Amer. Philol. Soc. Trans.*, 1872 (Hartford, 1873), pp. 113–218.

2 (p. 47).—The falls of Montmorency are at the mouth of Montmorency River, nine miles below Quebec; they are about 250 feet in height, but only 50 wide. Electric light and power for the city of Quebec are derived from this cataract. It was named by Champlain (1608), probably for Henri de Montmorency, constable of France.

3 (p. 53).—This man was baptized at Quebec, Nov. 4, 1640, by Le Jeune. For description of the baptismal register at Sillery, see vol. xx., *note* 10.

4 (p. 61).—Numerous settlements had been begun in Maine, by this time,—Piscataqua (Kittery) and Monhegan Island, 1622; Saco, 1623; Sagadahoc, Damariscotta, and Pemaquid, probably about the same time. Robert Gorges in 1624 established a colony at Agamenticus (York). Two years later a trading post was located at Penobscot (Castine); and, in 1628, one on the Kennebec, not far from Casco Bay.

5 (p. 85).—Guillaume Tronquet was Montmagny's secretary, probably during most of the latter's term as governor. He is also mentioned as exercising the functions of a notary at Quebec, in 1644–46.

6 (p. 113).—For location of Arenté (Aronté) see vol. x., *note* 23.

7 (p. 117).—Jean le Sueur, a secular priest, came to Canada in 1634, with Giffard (vol. vi., *note* 8); his other title was derived from a parish in Normandy, which he had served, Saint Sauveur de Thury. In 1645–46, he was missionary at Côte de Beaupré, and later officiated in the chapel at Côteau Ste. Geneviève. In March, 1646, he became joint proprietor, with Jean Bourdon, of the fief St. Francis (vol. xi., *note* 11). The *Journ. des Jésuites* frequently

mentions him, up to 1660. One of the suburbs of Quebec is named St. Sauveur, for this priest.

8 (p. 133).—Marsolet is sketched in vol. v., *note* 35.

9 (p. 145).—Martin de Lyonne, born at Paris, May 13, 1614, entered the Jesuit novitiate Dec. 8, 1629, at Nancy. His studies were pursued at Pont-à-Mousson (1631-34) and Rome (1638-42), the interval being spent as instructor at Sens and Charleville. Having spent his last year of probation at Rouen, at its close (1643) he joined the Canada mission. He labored therein during the remainder of his life,—during most of that period at Miscou and other posts along the coast, from Cape Breton to Gaspé Bay. He made several voyages to France during that time; on his return from the last of these (1657), he went to labor in the mission station of Chedabouctou, in Acadia, where he finally died, Jan. 16, 1661, a victim of his devotion in attending the sick, during an epidemic of scurvy.

For account of Richard, see vol. viii., *note* 17.

10 (p. 147).—The labors of Father Biard are recounted at length in vols. i.-iii. of this series.

11 (p. 153).—*Nepeigigwit* (now Nipisiguit, or Nepisiquit): a river, 100 miles in length, flowing into Bathurst Bay, N. B.; noted for salmon fishing, and for the beauty and grandeur of its scenery. Twenty miles above its mouth are the Great Falls, 140 feet in height.

The settlement of this name was an early trading and fishing post, at the mouth of the river. The Récollet missionaries of Aquitaine (vol. iv., *note* 22) first labored here (1619-24); later, the Capuchins, for a time; the Jesuits, 1642-61. Some years later, the Récollets returned to this field, notable among whom was the missionary Le Clercq (vol. iii., *note* 45); they remained here till near the close of the century. Bishop Laval took great interest in the Acadian and Gaspesian missions, and sent thither priests from the Seminary of Quebec, during many years. Denys, the governor of Acadia (vol. ix., *note* 26), had his residence here for several years (1661-71?). In 1692, the French at this settlement were expelled by the natives. Except for a Scotch trading post maintained here, about 1766-76, Nipisiguit seems to have remained uninhabited by Europeans until 1818, when the present city of Bathurst was founded by Sir Howard Douglas at this place. Much valuable information, descriptive and historical, concerning this region is given by Dionne, in "Miscou," *Can.-Français*, vol. ii., pp. 515-519.

12 (p. 153).—Jean d'Olbeau was born at Langres in 1608. A student in the Jesuit college there, he entered the novitiate of that order Oct. 16, 1628. Having spent the usual term as instructor, at

Vannes and Caen (1630-34), and at Moulins (1638-39), and studied theology at La Flèche (1634-38), he spent his last year at Rouen; at its close (1640), he began his missionary labors at Miscou. There he remained till 1643, when broken health forced him to return to France; on the voyage thither, he was drowned (vol. viii., note 17).

For sketch of Desdames, see vol. xii., note 26.

13 (p. 155).—Few of these small Montagnais tribes can now be identified. They inhabited the Saguenay valley, and the region northward, watered by that and neighboring streams, to the watershed between the St. Lawrence and Hudson Bay.

14 (p. 159).—*Sol*: the early name of the French coin now known as *sou*; derived from Ital. *soldo* (Lat. *solidus*); the twentieth part of the old livre, and now the twentieth part of a franc.

15 (p. 183).—*Socoquiois* (Sokokis): an Abenaki tribe, settled along the Saco river. They were at enmity with the Mohawks, and, before Philip's war, had a strong fort on the bank of the Ossipee, to repel the attacks of the latter. Among their sagamores was the noted Squanto, who burned the English settlement at Saco, Sept. 18, 1675. Eventually, this tribe removed, with other Abenakis, to Canada (vol. xii., note 22).

16 (p. 191).—For sketches of several chiefs bearing this name, see vol. viii., note 30.

17 (p. 197).—Champflour is noticed in vol. xx., note 14.

18 (p. 197).—For sketch of De Nouë, see vol. iv., note 31.

19 (p. 197).—Regarding De Normanville, see vol. xxi., note 1.

20 (p. 269).—*Mataouchkariniens*: the savages resident along the Madawaska River (vol. xviii., note 14).

21 (p. 271).—*Santweronons*: the Sonnontouan or Seneca tribe (vol. viii., note 21).

22 (p. 271).—This settlement of the Dutch was close to the site of the present city of Albany. It was first begun as a fortified trading post, in 1614, on Castle Island; the buildings were so injured by a freshet, four years later, that they were abandoned. In 1623, a new fort, named Orange, was built on the west side of the Hudson; and, seven years later, a colony was brought over from Holland by the patroon Kiliaen Van Rensselaer, Johannes de Laet, and others, who settled these people in the vicinity of the fort, giving the colony the name of Rensselaerswyck. Its first minister, who came in 1642, was Johannes Megapolensis, a clergyman of great learning and piety; he exercised much kindness and charity to the captive Jesuit Jogues (vol. ix., note 41).

Full particulars regarding this and other early Dutch settlements

on the Hudson are given by O'Callaghan, in vol. i., of *Hist. New Netherlands*.

23 (p. 281).—René Goupil, a young French surgeon, born in Anjou, was for several months a Jesuit novice at Paris; but, his health not permitting him to study for the priesthood, he came to Canada, apparently in 1640, as a donné in that mission. He remained at or near Quebec for two years, part of the time caring for the sick at the hospital. In August, 1642, he set out with Jogues for the Huron mission; but, on the way, they were captured by the Iroquois, and taken to the country of that tribe. Goupil was Jogues's companion in captivity for a short time; but was slain (Sept. 29, 1642) by an Iroquois. A sketch of his life, written by Jogues, will appear in vol. xxviii. of this series.

Concerning Coûture, see vol. xxi., note 22.

24 (p. 297).—Of this lost *Relation* another copy was made at the Huron mission, and sent to Quebec; arriving there too late for that year's *Relation*, it appeared in that for 1644, q. v.



